

THE DEFENDER



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November 1959



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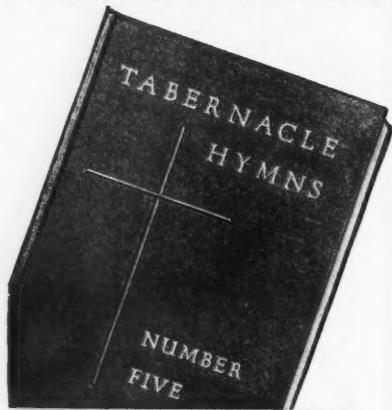
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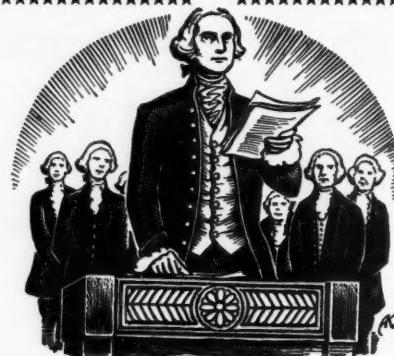
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THE FIRST PRESIDENTIAL THANKSGIVING PROCLAMATION



WHEREAS, It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and

WHEREAS, Both houses of Congress have, by their joint Committee, requested me "To recommend to the people of the UNITED STATES, a day of PUBLIC THANKSGIVING and PRAYER," to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of Government for their safety and happiness.

Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States, to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His Providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceful and rational manner in which we have been enabled to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for all the great and various favors which He hath been pleased to confer upon us.

AND ALSO, That we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national Government a blessing to all the people, by constantly being a government of wise, just and Constitutional Laws, directly and faithfully obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good Government, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the City of New York, the third day of October, in the year of our Lord, One Thousand Seven Hundred and Eighty-Nine.

—G. Washington

MEMO ...

to Defender Readers

From the desk of the Editor

Dear Christian Friend:

On page two of the October Defender our Business Manager advised you of the increase in subscription rates, to take effect January 1, 1960.

It is difficult for us here at Defender Headquarters to realize that, since 1948, production costs in connection with the magazine have more than doubled. But the figures speak for themselves and during the past decade we have seen a steady increase as related to the cost of

Paper	Distribution
Printing	Office Expenses
Salaries	Postal Rates

For more than a year the problem has been studied from many angles. Various economies were put into practice which have aided, to a small degree, in keeping costs lower than would have otherwise been the case. This was not sufficient.

We are facing the inevitable and reluctantly ask a dollar a year more for The Defender, beginning with the January, 1960 issue. A chart of the new prices, in comparison with the present ones, appears below, for your convenience.

	Present Rates	New Rates (as of January 1)
1 year	\$1.00	\$2.00
3 years	3.00	5.00
Lifetime Subscription		25.00
Single copy	.10	.20
Bundle of ten	1.00	2.00

The Defender is a unique magazine, and we endeavor to fill its pages each month with articles of interest to people in all walks of life.

It is not the organ of any particular denomination, but an evangelical voice contending for the Christian Faith, unsectarian in nature . . . interdenominational in service.

Between now and the first of the year you still have an opportunity to renew or extend your subscription, at the present rates. This is to your advantage.

Please turn to the special insert which has been stapled in the center spread of this issue of The Defender. Notice the three unusual premiums which we have chosen with you in mind.

Many Defender friends not only renew their own subscriptions at this time of the year, but send the magazine to choice friends as Christmas gifts. We in turn like to reciprocate for their thoughtfulness by sending an appropriate remembrance.

Yours in Christ,
THE DEFENDER

Bransford Carney
Editor

THE DEFENDER



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J. Wm. Bostrom, Missionary Director
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November 1959 Volume 34, No. 7

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GERALD B. WINROD, D.D., FOUNDER

Scanning the Headlines

"The Defender Views the News"

Proponents of Bible Reading Taken to Court In Florida

A father and mother of three children, residing in Miami, Florida, recently filed suit against the Dade County School Board which questions a wide range of religious practices.

The basic issue, according to Circuit Judge J. Fritz Gordon, is whether "exposure" of children to religious observances in the classroom violates the constitutional mandate on separation of church and state.

School board attorneys argued the children were not compelled to participate and therefore their constitutional rights were not violated. But the Judge claimed this was not sufficient grounds for dismissal.

The suit, filed by Mr. and Mrs. Harlow Chamberlin (he is a salesman) complained of eight practices, including: Reading Bible verses in assemblies and classrooms, saying of the Lord's Prayer, singing of religious hymns, school plays about religious holidays such as Christmas and Easter, and other similar items.

George E. Bolles, school board attorney, argued that the suit would deny to other pupils the right to participate in "long-established" customs. "We would have to cease opening the State Legislature with a prayer and eradicate from our coins the words 'In God We Trust,'" he added. He also maintained that children were not required to join in on the singing of hymns or the religious pageants.

On the other side, attorney Herbert L. Heiken argued that the religious observances in the schools violated the First and Fourteenth Amendments to the United States Constitution. He cited decisions by courts in other states holding that a "high wall" should be erected between the spheres of church and state. Several decisions, he argued, specifically halted reading of the Bible in School.

"Free enjoyment of religious worship includes freedom not to worship," he continued. As this issue of *The Defender* goes to press, final outcome of the case is still in question.

School Bible Reading Held Illegal in Commonwealth of Pennsylvania

A three-judge Federal Court has ruled unconstitutional a Pennsylvania law requiring the daily reading of Bible verses in public schools. The ruling came in answer to a suit filed against the Abington Township School District and four school directors by Mr. and Mrs. Edward L. Schempp of Roslyn, who are Unitarians.

The particular law involved was enacted in 1949, but a similar statute has been on the books since 1913. The Schempps, who are the parents of three children, charged the law actually provided a religious service to be conducted

in the public schools. Attorneys for the school district argued that the stipulation that the verses were to be read without comment indicated there was no establishment of religion by the Commonwealth.

The Court, however, ruled the law prohibited the "free exercise of religion" and interfered with the parents' right "to teach his own faith to his child or to teach him no religion at all."

The Court was made up of Chief Judge John Biggs, Jr., of the U. S. Circuit Court and U. S. District Judges William H. Kirkpatrick and E. William Craft, Jr.

Attorney General Anne X. Alpern is studying the Federal Court ruling before determining what action the State will take. Officials of the State Department of Public Instruction indicated they would take their cue from the Attorney General's office.

The ruling will be appealed directly to the United States Supreme Court. In 1952, the U. S. Supreme Court ratified a New Jersey Court decision which upheld a law similar to the Pennsylvania statute. In 1948, a State Attorney General's opinion held that the Pennsylvania statute was constitutional.

Pending instructions of the Pennsylvania Attorney General, most school districts in the State are expected to continue observance of the law despite the Federal Court ruling. Pittsburgh and Allegheny County school officials have directed that the practice of starting each day with verses from Scripture continue pending a final decision on the matter.

The special Federal Court ruled that "if the study of the Bible as an artistic work, a treasury of moral truths, or historical text, can be separated from doctrinal matter or religiousness, we should find no objection. But the manner in which the Bible is employed by the legislative statute does not effect this division.

"The daily reading of the Bible buttressed with the authority of the State, and more importantly to children, backed with the authority of their teachers," the judges continued, "can hardly do less than inculcate or promote the inculcation of religious doctrine" in children's minds.

Dr. George D. Munro, moderator of the Presbytery of Philadelphia, said: "It is regrettable that a nation which has as its motto, 'In God We Trust,' should find it unconstitutional to read God's Word in public schools."

The American Jewish Congress, meanwhile, which had filed a "friend of the court" brief in the case, hailed the decision as a "major victory for religious freedom."

Meanwhile Mr. Hal Roach, a resident of Plymouth Valley, Pennsylvania, also recently charged that Plymouth Township schools are practicing "religious indoctrination" through daily Bible reading, recitation of the Lord's prayer and grace before meals, and singing songs and presentations of holiday entertainment of a religious nature."

Mr. Roach had requested to be placed on the agenda as a taxpayer to be heard at the monthly meeting of the Board of Education. Informed by Daniel W. Kirkpatrick, President of the Board, that daily readings from the Bible are required by state law, Roach then took issue with the recitation of the Lord's Prayer.

"Our Father, Who art in heaven . . ." is definitely religious indoctrination and has no place in our public schools," he contended. "No child is required to mouth the prayer." Kirkpatrick reminded the complainant, "and participation in the exercise by other members of the class should in no way effect the pupils whose religious home training is adequate."

Advancing his argument that such religious practices in public schools is a "violation of a child's conscience," Roach

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quoted legal opinions prepared by the American Civil Liberties Union, a group to which he admitted being a member.

The complainant told the Board he has traveled extensively throughout the country and nowhere has found as much stress on religious practices in the public schools as exists in Pennsylvania.

Pressing for action on the subject, Roach asked for a vote to change the school district policies governing religious practices but no such motion was forthcoming.

"The Board obviously prefers to keep the status quo," Kirkpatrick told Roach in dismissing the subject. "There remains nothing for me to do then, but remove my children from the school," Roach concluded.

A Funny Story?

In its "Laugh A Bit" column, the Arlington (Texas) Citizen recently carried the following story:



A clerk was handed a pay envelope which, by error, contained a blank check. Astonished, he looked at it and moaned, "Just what I thought would happen. My deductions have at last caught up with my salary." Now, this is quite a funny story. But after you've finished laughing, and given the matter some thought, you may wonder what's funny about it. It could actually happen.

And it will happen unless "We The People" stop holding out our hands to Washington for more and more paternalistic handouts. We have to rid ourselves of the idea that money grows on trees along the shores of the Potomac. Japanese blossoms, yes; money, no.

We must come to realize that before our Washington legislators can "dish" it out, they have first to take it away from us, mostly via payroll deductions. We must further learn that when we send our money to Washington, the bureaucrats deduct a big brokerage fee for handling it before sending a pitiable part of it back to us.

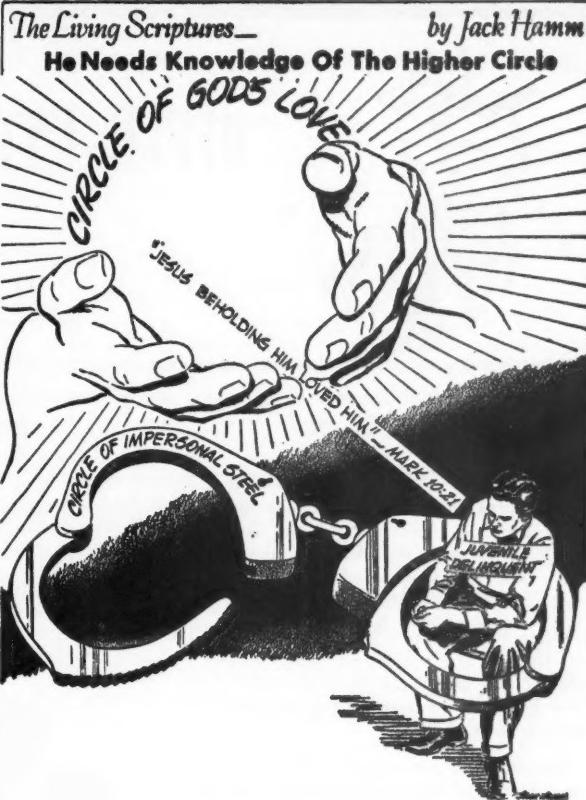
Far-fetched you say! Things will never come to such a ridiculous pass! But ask yourself this question: Who ever would have dreamed when the 16th Amendment (Income Tax) was passed that Federal Government would ever take 91 per cent of large incomes and grab 22 per cent from the pay envelopes of us little folks? After you've answered that question, we'll wager you'll no longer consider that story about the blank check funny.

Parental Obligations

When we are told to "train up a child in the way he should go," (Proverbs 22:6), it is meant that we should do this; not let it first grow up in sin and then try to reclaim it afterward by extraordinary effort. To do that is to give the world, the flesh, and the devil all the advantage.

The child will not grow up a Christian without the influence and teaching of the parent. Yet too many fathers and mothers tend to shirk their responsibilities, trusting in the efforts of the school teacher, the Sunday School and the Church. In the eyes of the young child, his own father and mother are far superior to any other adult . . . what they say is so. But how often is this devotion and respect crushed by disinterested parents (see "Delinquent Parents," page 19, this *Defender*).

The child will not grow up a Christian without the influence and teaching of the parent. As will be noted by other editorials appearing on these pages, God is rapidly being cast aside in our public schools . . . and the few mo-



ments spent in the house of the Lord on Sunday will not suffice.

During its earliest life the child absorbs impressions and is completely under parental influence and direction. If we fail to set the example for them, they will turn to other avenues.

Parents are also invested with authority over the child, and it will need discipline, but this must be exercised in love. Only a few days ago a teen-age girl in Texas very calmly fed both her mother and father a "thrill drink," consisting mainly of rat poison, for the simple reason that the latter had exercised his parental authority of disciplining her for the infraction of a household rule!

The lack of this spirit of love will make null and void any corrections administered, resulting in more harm than good. It must be evident, therefore, that to properly train our children we must not only teach them Christian doctrine, but we must live the life of a Christian. (See Book Review, page 34, this *Defender*).

In a poll taken recently among mothers who considered their homes as Christian, it was discovered that family devotions are not observed in almost half of those replying to the questionnaires. A fourth reported that grace is not even said at mealtime. Another fact ascertained was that a higher than average number of women — 43 per cent — work outside the home for pay, leaving the youngsters to "shift for themselves."

If such facts are turned up in a poll of professed Christian families, what would be the result of a census of disinterested, half-hearted, semi-religious group? Until the thinking parents of America wake up and accept their responsibilities, our daily papers will continue to be filled with more and still more reports of rank juvenile delinquency!



OFFER UNTO GOD THANKSGIVING

GERALD B. WINROD, D.D.

(As Reprinted From The November 1935 Defender)

"Offer unto God thanksgiving; and pay the vows unto the most High." (Psalm 50:14)

A STUDY OF American history must convince one that many events have taken place in this part of the world which reveal unmistakably the hand of God. We are a favored people. We ought to be a thankful people.

When Christopher Columbus began his voyage, the vessel was headed straight for Delaware Bay. One day a flock of birds was seen flying overhead, moving southwest.

Pinzon, who was sailing with Columbus, persuaded him to change his course and follow the birds. This caused the vessel to land eventually on the little island of San Salvador in the West Indies, instead of Delaware Bay. Columbus landed at Puerto Rico on his second voyage in 1493.

One person reading this historical account sees in it only a flock of birds. Another person sees in it the hand of an all-wise Providence.

Columbus took possession of the West Indies in the name of King Ferdinand and Queen Isabella. Spanish exploitation and religious superstition were thus conveyed to that part of the world.

The North American continent was preserved for an entirely different kind of emigrant — and an entirely different future.

There were great political and religious convulsions in Europe during the sixteenth and seventeenth centuries. The result was, some of the best people on the face of the earth fled from Europe and turned their faces westward, toward the new world.

The thirteen colonies had a religious

background. They had few books, but they had the one Book.

The Bible was to them the supreme Book of law and ethics. It was a Guide for both character and conduct. It became the foundation of the new republic.

The missionary motive brought far more people to the American continent after its discovery, than the desire to search for riches.



French Persecution

From France came the Huguenots, deeply religious people, who were victims of severe persecution. Coligny, their leader, was made Admiral of France in 1552 at the age of thirty-three. The great religious wars of the country broke out ten years later.

Attempts were made to eradicate French Protestantism. The peak of

this wave of persecution was reached during the "Massacre of St. Bartholomew" in 1572. Coligny fell at that time.

Shortly before his death, he dispatched a colony composed chiefly of Huguenots, to the new world. They landed at Florida. Most of them were wiped out by the Portuguese and Spaniards.

From England came emigrants who were eager to "enlarge the glory of the Gospel by planting sincere religion in America."

There were many religious changes in England during the sixteenth and seventeenth centuries, under the Tudor sovereigns. These events prepared the way for a large migration of people of excellent quality.

In the year 1534 King Henry VIII put a measure through his obedient Parliament known as the "Act of Supremacy," which enabled him to establish a religious system entirely removed from Roman authority. He became the supreme head of the Church of England.

Henry's three children — Edward, Mary and Elizabeth, came to the throne between the years 1547 and 1603. The religious pendulum swung from first one position to another, under their respective reigns.

Edward created a definite trend toward the doctrines and ideals of Martin Luther and the Reformation. Mary, who became known in history as "Bloody Mary," sought to bring the country back to religious submission under Roman authority.

With the reign of Elizabeth, the pendulum returned again to the middle position and the Anglican Church became firmly established by law.

American colonization began in ear-

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nest during this period, with the objective in view to "easily, quickly, and perfectly search out the passage to China and enlarge the glory of the Gospel by planting sincere religion in America."

In the founding of New England, the religious motive was of paramount importance. These people brought with them an open Bible!

The Puritans

There grew up in England a sturdy sect known as "The Puritans," who not only rejected Catholicism, but likewise condemned the Church of England for retaining so much of the formalism and ceremony of the Roman Church.

These reformers objected to such things as the priestly vestments, the altar, the sign of the cross, etc. They were nicknamed *Puritans* because they wished to purify the Church of what they called the "remnants of idolatry;" they rejected temporal authority in matters pertaining to conscience; they looked to the Bible rather than the rulers, for spiritual guidance.

Many went so far as to withdraw from the organized Church entirely and established their own Separatist or Independent congregations. They were Nonconformists.

Queen Elizabeth caused strict laws to be enacted against the Puritans. Her successor, James, was even more bitter against them.

He boasted that he would make them conform or "harry them out of the land." In Middlesex County alone, more than one thousand persons were arrested for refusing to attend Church of England services.

One particular group of Separatists, in the eastern part of England, attracts the special attention of every student of early American history. They were known as "The Pilgrims."

In the language of those times, their houses were "besett and watcht night and day" and some of their numbers "taken and clapt up in prison" by the authorities of the Church.

Finally, they agreed among themselves to go to Holland, where religious liberty was enjoyed.

After several attempts, they managed to escape from England, and by the autumn of 1608 about one hundred of their number assembled in the city of Amsterdam.

They later moved to Leyden where they remained about ten years, living under their beloved pastor, John Robinson. But for many reasons they were not happy in their new surroundings.

The year 1620 found them preparing

November 1959

to leave for America. They set sail on the Mayflower. Before reaching these shores, they drew up a document known as the "Mayflower Compact," which was to be the basis of law and order in the new colony they planned to establish. This statement of principles, based upon a deep reverence for God, later became the foundation for the Constitution of the United States.

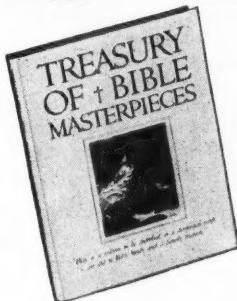
The Pilgrims were distinctly a religious, sincere and devout people. They made no pretense of social or educational position. They were poor, humble folk, but possessed a great faith in God.

"The Friends" Group

Another group which made a lasting contribution to the religious life of the new world was "The Friends," or Quakers.

They believed in the "inner light" of Divine illumination and constantly sought the leadership of the Holy Spirit. George Fox had founded the movement in England, about the middle of the Seventeenth century.

The new world was unkind to them until such time as they succeeded in developing sufficient strength and inde-



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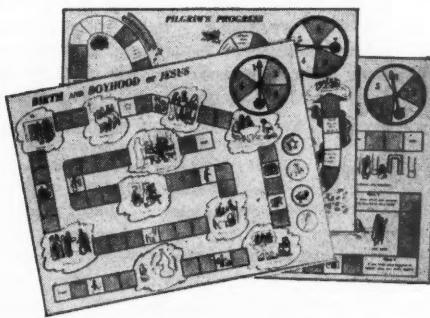
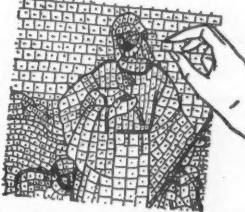
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pendence to establish a colony of their own, under the leadership of William Penn.

At Oxford University, Penn openly fought ecclesiastical domination of every kind. His deep knowledge of English law and history was reflected in the "Frame of Government" which he drew up for his colony after coming to America.

Only Christians were allowed to participate in the government of Pennsylvania. Many devout Germans, who followed him from Europe, became leaders and citizens in the new commonwealth.

America thus became the great Melting Pot of the world. But fortunately, the immigrants were, for the most part, a religious and God-fearing type of people.

Religious convulsions, more than political revolutions, caused these good people to flee from their homes in search of new opportunities.

Out of this background, there grew up a Nation in which the principles of Christian Protestantism were taken for granted.

In the famous Trinity Church case, the United States Supreme Court decided Christianity to be "the common law of the land."

For this reason, the Presidential oath is taken on the Bible. The witness on the stand swears by the Bible. One day out of seven is held sacred, according to the teachings of the Bible. On our coins are engraved the words, "In God We Trust."

The "Magic" Belt

It is deserving of special notice that around our globe there is a narrow zone, between the thirtieth and sixtieth parallels, north latitude, from which the high orders of civilization have always developed.

The nations that have given direction to the thought of mankind in producing philosophy, art, poetry, history and science; the people who have led in matters of religion and government have always been crowded into that strip of less than thirty degrees.

Between the thirtieth and sixtieth parallels of latitude, north, we have Palestine, Greece, Rome, Germany and England. The United States is also located in that magic belt.

Our flag was not made to fly amid the ice deserts of Russia, where the finer sensibilities are subjected to the frosts of physical adversity.

Our flag was not made to fly over burning deserts, where torrid weather tends to leave mind and body sapped of strength. We lie too far south to be bound by chains of cold. We lie too far north to come under the enervating influences of a tropical sun.

The present commanding position that the United States occupies in world affairs did not come about by chance or accident. Providences have always worked in our behalf. God has been good to us!

Our Greatest Challenge

But today, after these many years of orderly government, based upon Christian principles and a written Constitution, our institutions are facing their greatest challenge.

Every true Christian believer is faced with a solemn responsibility to do his or her part, in defending the faith of the fathers in this crisis of the twentieth century.

Religious decay is always followed by economic and political decay. When the religious conscience of a nation becomes calloused, business, industry, agriculture — every department of life, feels the effect.

We are witnessing the kind of a sag in our country today, which any nation must expect that permits its spiritual and patriotic life to become devitalized.

As an expression of the deep reverence for God which characterized the early settlers, there grew up a custom of setting aside one day out of each year as a time for national thanksgiving.

Originally the festival lasted a week — the first such event being observed in New England during the autumn of 1621. There were fifty-three white settlers and ninety-one Indians present.

The white men went into the forests to hunt deer and turkey. The Indians brought deer, corn and birds.

They attended the religious services together; they sang songs, played games, ran races and lived in almost Utopian harmony. Prior to that time, great bitterness had existed between the two groups.

With the passing of the years, it became a habit among the various colonies to designate an annual season for special thanksgiving.

After the writing of the Constitution, the national government decreed that one such day should be set aside each year by Presidential proclamation (see page two, this *Defender*).

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SPIRITUAL HARVESTS

ARTHUR W. BRUSTAT, PH.D.
SCARSDALE, NEW YORK

Editor's Note: Dr. Brustat, author of the accompanying article, is Pastor of Trinity Lutheran Church, located at Scarsdale, New York.

The harvest is past, the summer is ended, and we are not saved. Jeremiah 8:20.

THESE WORDS OF LAMENTATION

were spoken by God's great prophet Jeremiah at a time in Jewish history when the doom of Judah as a nation was imminent.

The Lord had dealt kindly and mercifully with a rebellious, stiff-necked, hard-hearted, backsliding, ungrateful people.

Through His prophets, whom they had for the most part rejected, ignored, and even martyred, He had faithfully proclaimed His everlasting mercies and love. But a heart-hardened people had preferred to walk the way of sin and godlessness.

Nebuchadnezzar's mighty neo-Babylonian army, which was to sweep westward from the Mesopotamian Valley across the nations and into Egypt, was soon to engulf Judah and take the majority of her inhabitants into the so-called Babylonian captivity where they were to languish for seventy years until repatriated by the Persian Cyrus.

And Jeremiah, in prophetic vision, realized that, as far as Judah was concerned, the harvest of His spiritual benediction to them was over, the summertime of God's radiant love to them was ended, and in a last, pleading, heartrending, soul-stirring lament he cries:

"The harvest is passed, the summer is ended, and we are not saved."

Jeremiah's pleading lament, and the

circumstances under which it was uttered, may well serve as a parable, depicting the general world situation prior to the second coming of Christ on the Day of Universal Judgment.

With these thoughts occupying our minds, let us look at Jeremiah's words a bit more closely: "The harvest is passed, the summer is ended, and we are not saved."

This word is true in the realm of nature. In the world of nature there comes a time when the harvest is passed, the summer is ended, and the chilly and then frigid blasts of winter are about to descend.

A Deeper Application

But this text has a far deeper meaning and application than this for us in the church today. We have here a very timely message — a timely spiritual message.

The harvest is passed, the summer is ended, and we are not saved.

Another year of grace is rapidly merging into the vastness of eternity. We remind ourselves that another golden year of opportunity is rapidly passing, another year of preaching and teaching the Word of God is drawing to a close, and many are not saved.

For many, God's spiritual harvest is passed, and the summer of God's grace is ended. Surely we will not continue to turn a deaf ear to the pleadings of the Holy Spirit. We shall not permit this year to terminate without making our

peace with God through faith in our Lord and Saviour Jesus Christ.

Do it now. "Delay not till tomorrow to be wise, tomorrow's sun on thee may never rise." "Now is the accepted time, now is the day of salvation." "Today if you hear his voice, harden not your hearts."

In the world of nations this message of Jeremiah is today most significant. What do we find as we look about us in the world today?

You know the harvest time is the time of the great ingathering — both in the realm of nature and in the realm of the spirit. It follows the springtime of sowing, both grain seed and the seed of the Gospel, and summertime of abundant fruitfulness.

What hour is it on God's timepiece of the world today? What season is it? As we look about us on the international scene, we feel we are living in the lowering shadows of the world's sunset; that man's tenure on earth has reached the world's Saturday night stage; that the hands on the clock of the universe are rapidly approaching the midnight hour; that the sands in the Hour Glass of Time are rapidly running out; that we are — to use the metaphor of the text — fast hastening to the winter days of the world, seasonally, morally and spiritually. For the world, God's harvest time is past, God's summertime is ended, and O, sorrow of sorrows, many are not saved.

A Realistic Approach

I would assure you that it is not our intention to be alarmist or pessimistic — we simply want to be realistic — we want to view the historic facts as they are — and let the facts speak for themselves.

The nations of the world today, including the United States, have gone out after false gods. Some worship the race, and some worship the state.

They worship power, they worship might, they worship the future of the nation, or of some political philosophy.

They have forsaken the God of truth. They have closed their hearts and minds, they have closed their country's doors to the God of truth.

Nations that were once on fire for

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His Name's sake, have forsaken Him, have turned themselves away from Him. And they have and are reaping what they have sown.

Look at Germany today. Germany had given to the world the mighty Reformation. She had been in the vanguard of evangelical Christianity. She had known a great faith in the Triune God.

It was here, however, where theologians first began to doubt the teachings of the Holy Bible. First they questioned the Old Testament, then the New.

And then, foolishly believing that they were setting the pattern for a new and better world of scientific reasoning, they dared to doubt the Sonship of our Lord Jesus Christ.

World War I, sent as a warning judgment of God upon her sins, remained unheeded. Then God sent them a fanatical leader, Hitler, who completely socialized the nation and glorified the race.

Still God's warning voice remained unheeded. With World War II, and a resultant division of the nation, the harvest passed, the summer ended — and they remained unsaved.

Russia

Look at Russia today. Up through World War I Russia was the most backward nation of Europe. The Russian Orthodox Church was, for the most part, a religion of formalism and legalism, with few sparks of spiritual life. The nation was held in the half-slavery of feudalism.

With the connivance of the German High Command, Lenin, the atheistic Communist, was clandestinely carried in a sealed car into Russia with the anticipated hope that, as he promised, he would take Russia out of World War I.

He did. And the scourge of atheistic, barbaric, inhuman, conspiratorial Communism swept over the land.

With Stalin and American lend-lease, euphemistically so-called, and the debacle of Teheran and Yalta, Communism swept over Eastern Europe and then Asia.

Under the succeeding Kremlin gangsters, Malenkov and Khrushchev, every nation on the face of the earth is crawling with Communist spies.

One crisis after another is created: first, it's the rape of Czechoslovakia; then, through our failure to help our real friend Chiang Kai-shek, and listening to the presumed "experts" of the traitorous and infamous Institute of Pacific Relations, the conquest of China resulted; then it's the first Berlin block-

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ade; then the attempted overrunning of South Korea under the guise of uniting the divided nation, shooting down American aircraft and holding American airmen as prisoner-hostages.

This is followed by the conquest of Tibet and North Viet Nam; then Guatemala; then the Middle East; then Quemoy and Matsu; and back to the Berlin Crisis again.

Meanwhile, the people under Communism live in virtual slavery in a vast concentration camp, suffering untold hardships, brutalities, and inhumanities.

For Russia today, the harvest is passed, the summer is ended, and they are not saved.

America

Passing by other nations, let us turn to our own America. How richly God has blessed and endowed America! The sunshine of His love and grace stream down from heaven upon this fair land.

God gave us everything. Through our God-fearing forbear-colonists we had the open Bible, the Gospel, knowledge

of the Triune God, faith in the Lord Jesus Christ, and, as a result of these, freedom — religious, political, personal — freedom.

But, as wealth accumulated, and we became a powerful nation, we also began to backslide, to deteriorate morally and spiritually. We became a nation which put golf before God; comics before Christ; self before the Saviour; bowling before the Bible; the cinema before the Church; science before Salvation; and Hollywood before Heaven.

As a result of our dishonoring of the Day of Rest, of our disregard of Christ, and our neglect of things spiritual, a whole host of evils is befalling us.

Small men occupy high positions in government; cheap politicians have replaced statesmen; socialism is rampant; pro-Communists, sympathizers, fellow-travelers, spies, security risks, saboteurs are a-crawl in every strata of our society and even defended and exonerated by a Supreme Court which, on the record, is the acme of legal mediocrity; we are throwing our money around all over the world, even to Communist-dominated countries, like drunken sailors, and are teetering and tottering on the brink of economic calamity and disaster; we seem to have lost our honor and the respect of the peoples of the world; labor racketeers dominate many of our industries; criminality is commonplace; and so we can go on and on to catalogue the host of evils that have befallen us.

But basically, our trouble is that, for the most part, we have forgotten God. Unless we quickly repent of our multiplied national and individual sins, for America, too, the harvest will soon pass, the summer will end, and multitudes will remain unsaved!

The spiritual world situation today seems to stand as indisputable evidence of the fulfillment of our Saviour's prophecy: "The Gospel of the Kingdom shall be preached in all the world as a witness to all people, and then shall the end come."

And of St. Paul's prediction concerning Judgment Day, namely, "That day shall not come, except there come a falling away first."

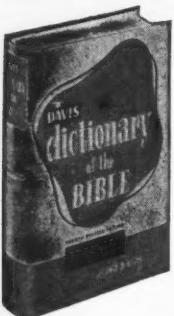
As Christians, let us heed these gracious warnings, remembering that life to be enjoyed hereafter is life here begun by faith in Jesus Christ.

In this day when the world seems to be getting nowhere fast as far as the things of the Spirit are concerned, let the consideration of Jeremiah's lament echo often in our ears, and burn in our thoughts:

"The harvest is past, the summer is ended, and we are not saved."

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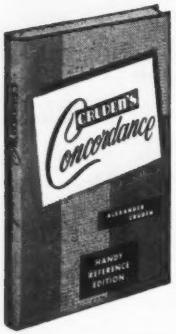
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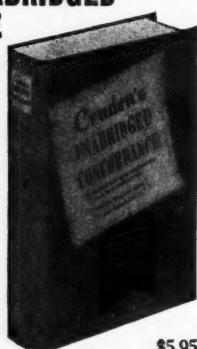
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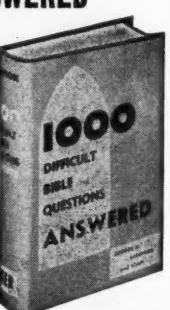
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MARRED — SO HE MADE IT AGAIN

Sermon of the Month

F. B. MEYER, D.D.

WHAT did he make again? Jeremiah was a disappointed man. He thought he could do no more to stay the people from destruction. His heart was breaking.

God told him to go down to the potter's house, and there he saw the potter take a piece of clay and place it on a wheel. As he stood there to watch, the potter shaped it; it rose beneath his hand into a fair and lovely shape.

Just as it was complete, and it seemed as though nothing more was needed, it crumbled beneath his hand. Some part of it fell upon the wheel, some part upon the ground.

Jeremiah thought that the potter would take another piece of clay and make that clay fulfill his plan, but instead he stooped and gathered the broken clay with his hand, picked it from the ground, and kneading it with his hand, he placed it once more upon the wheel and began to make that clay again; and presently a vessel as fair as possible stood complete, ready to be taken to the kiln to be baked and made permanent.

Away back in your life God took you and placed you upon the wheel, and for these many years God has sought to make you fair.

But I know not why, I cannot tell — God knows — you know — there has come a flaw and break, and you are a piece of broken pottery. Your life is a

marred life, your ideal a broken ideal, and all around there lie the littered pieces of the man or the woman that you might have been.

But now what shall you do? God put you in that place for a high purpose, but you have missed your mark.

Shall God take another man and give him your wealth, another woman and give her your position? Shall God take another student and put him in your church? Shall God call another body to perform the work your church should do?

Not yet, not yet. He might take another piece of clay and make that a vessel but, instead, He comes again to seek you. His hand is passing through this audience to find you, that the broken pieces of your life, your marred and spoiled ideal, may be made over again.

Clergyman, merchant, lady of fashion, Christian worker, student, singer — God's hand is feeling for you now. The hand of God is, so to speak, laying hold upon the broken pieces of your marred and spoiled life.

Why have you failed? Because your life is a failure. You hide it by going to a church, by observing the outward routine, by a hearty laugh, by a light, gay air.

You live your life amongst your brethren or sisters, but no one knows that deep down in your soul you are certain that you are a failure, that you are spoiled, that you want things you do not obtain, that you long for a good-

ness you never realize, that you reach out for a sweetness and purity and strength that never come.

You know that your life has fallen beneath God's plan. You are ready to confess it. Why is it so? Is it because God has failed?

See that mother bending over the cradle where her firstborn babe lies. See how a smile lights up her face as she thinks she catches the plaudits which are to welcome his success in coming years.

But no woman ever cherished for her babe visions half so fair as your God has for you. He hates nothing that He has made, and with an equal love He wants to do

His Best For Each

What then is the cause? Is it that He has made a mistake in your life? You think so. If instead of being a poor man you had been rich, if instead of being a lone woman you had had one to call you wife, and little children to clutch your dress and call you mother, if instead of being tied to the office stool you had been a minister or missionary, you think that you would have been a better, a sweeter character?

I want you to understand that God chose for you your lot in life out of myriads that were open to Him, because just where you are you might realize your noblest possibilities. Otherwise God would have made you different from what you are.

But your soul, born into His kingdom, was a matter of care and thought to Him, how best He might nurture you. He chose your lot with its irritations, its trials, its difficulties, all the agony that eats out your nature.

Though men and women do not guess it, He chose it just as it is, because in it, if you will let Him, He can realize the fairest life within your reach.

Where is the failure? Look. I think I have the wheel before me. My foot is working the treadle. It is revolving rapidly, horizontally as you know.

I have placed the clay on it. I begin

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to manipulate the clay. It rises beneath my hand till I come to one certain point where, either through some flaw in the clay, a bubble or a fault, it resists me.

Leaving that point, I put my hand around again, and in some other direction endeavor to secure my purpose, and then come back to that one point, but again I meet that obstruction that thwarts me.

The genius of my brain as an artist is complete; the power of my hand to manipulate is unrivaled. It is the *clay* that thwarts me, until presently, because I have been frustrated again and again, the work is a marred, spoiled thing.

Now is not that true of you? The one trouble of my life, years ago, was just this about which I am speaking now.

God was dealing with me. I suppose He wanted to make me a vessel fit for His use. But there was one point in my life where I fought God, as the clay fights the hand of the potter. I fought God, I will not say for how long. God help me!

The only benefit that I can get now out of those years the cankerworm has eaten, is to discover the secret in other lives while they too are standing still, and then to take them to the Christ, to whom I went myself.

There I encourage them to hope that He, who years ago took up a spoiled and marred life and made a little of it, will take other men and women and will find out where they have thwarted Him — and finding it out, He will touch them there, and as they yield to Him they will be made again.

Now what is the point in your life where you obstruct God? Allow me to search you.

Where Is It?

People come to me and speak of the different points in which they have thwarted God.

I was once staying with a man, a pastor. I had said nothing about smoking — I never do single out sins — I had not alluded to the habit.

One day we were walking along a street that led over a river. To my surprise, as we got to the apex of the bridge, he took his tobacco pouch and pipe and threw them over, then said, "There, I have settled that."

Turning to me, he said: "I know, Mr. Meyer, you have said nothing about it. For the last few months God has been asking me to set a new example to my young men, and I said, 'Why should not I do as I like, and they as they like?'

THE POTTER'S HOUSE

To the Potter's house I went down one day,
And watched him while moulding a vessel of clay,
And many a wonderful lesson I drew
As I noted the process the clay passed through.
Trampled and broken, downtrodden and rolled,
To render it plastic and fit for the mould.

How like the clay that is human, I thought,
Which in heavenly hands to God's image is brought;
For self must be cast as the dust at His feet,
Ere man is renewed and for service made meet;

And pride must be broken, and self-will lost —
All laid on the altar, whatever the cost;
And all that is boasted of human display
Must yield to God's hand and be taken away.

—Author Unknown

"God was searching me, and I was fighting Him. But it is all settled now, sir, it is all done now."

A bright young girl, at the end of one of my addresses, was waiting about, and I said to her, "Come, my girl, I am quite sure that you have got nothing to see me about."

"Oh," she said, "I have, sir. I remember that three or four years ago, when I was a girl at school, one of my companions asked me to go out and get some candy for her. I got it, but I kept back half the money for myself."

"That sin has been working in my mind. It seems as if God keeps saying,

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'Confess, confess, restore'; but sir, I have been fighting it for the last month or two. It looks so stupid to do a little thing like that."

I said, "My dear child, nothing is stupid that is going to please God and put you right with His will."

A man came to me and said, "I cannot understand it, sir, but it seems as if God is blotted out of my life. I used to be so happy." I asked, "How is it?"

Said he, "I think it has to do with my treatment of my brother. He served me cruelly over my father's will, and I

—Turn to page 16.



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Sometime between the hours of darkness and dawn, a shawled figure steals along the street leading to the Home for Unwanted Children. Silently she opens a little door in the wall, gently deposits her burden in a basket she finds waiting there, hesitates a moment, and is gone. No one can fathom the grief and tragedy of that deed. No one knows! No one has seen. The weight of the baby sets off a bell inside the Home to tell the matron that another nameless little one has been abandoned. But what choice was there? None at all . . . only a forlorn hope that someone, somewhere, might care for this helpless victim of hunger. In God's plan, that someone could be you!

For here is the "unwanted" child in Greece waiting for you to say, "I love you. I have food for you, and clothing, which I give to you in the name of Jesus, who said, 'Suffer little children to come unto me'."

Will you undertake the support of one of these little ones? All they had to eat when our worker visited them was boiled potatoes without any butter or oil. And in the United States we have \$9 billion worth of surplus which costs the Government \$1 billion a year just for storage. The

American Mission to Greeks, Inc., is registered with the International Cooperation Administration of the U. S. Government and is used for the distribution of U. S. surplus food. Do you know how much your \$1 can do? It can distribute 148 pounds of food! AMG cares for 7,000 needy children. Won't you care for just one by taking on its regular support at only \$15 a month? A beautiful folder with the picture of your child is waiting to be sent to you. It contains 12 envelopes, one for each month for your convenience. There will be personal correspondence with the child. Or you can provide a gift of food for hungry little ones by sending your contribution.

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said I would never forgive him. I am sorry I said it, but he has been going from bad to worse.

"He has lost his wife and child, and is now on a bed of death, and I cannot go to him because I said I never would."

I said, "My friend, it is better to break a bad vow than keep it. Go." He went, and the smile of God met him just there.

Sixteen years ago I was a minister

in a Midland town in England, not at all happy, doing my work for the pay I got, but holding a good position amongst my fellows.

Hudson Taylor and two young students came into my life. I watched them. They had something I had not. Those young men stood there in all their strength and joy.

I said to Charles Studd, "What is the difference between you and me? You seem so happy, and I somehow am in the trough of the wave."

He replied, "There is nothing that I have got which you may not have, Mr. Meyer." "But," I asked, "How am I to get it?"

"Well," he said, "Have you given yourself right up to God?" I winced. I knew that if it came to that, there was a point where I had been fighting my deepest convictions for months.

I had lived away from it. When I came to the Lord's table and handed out the bread and wine, then it met me. When I came to a convention or meeting of holy people, something stopped me as I remembered this.

It was the one point where my will was entrenched. I thought I would do something with Christ that night which would settle it one way or the other, and I met Christ.

You will forgive a man who owes everything to one night in his life if to help other men he opens his heart for a moment.

I knelt in my room and gave Christ the ring of my will with the keys on it, but kept one little key back, the key to a closet in my heart, in one back story in my heart.

Jesus said to me, "Are they all here?" I answered, "All but one." "What is that?" said He.

"It is the key of a little cupboard in which I have got something which Thou needest not interfere with, but it is mine."

Then, as He put the keys back into my hand, and seemed to be gliding away to the door, He said, "My child, if you cannot trust Me with all, you do not trust Me at all."

I cried, "Stop!" and He seemed to come back. Holding the little key in my hand, in thought I said: "I cannot give it, but if Thou wilt take it, Thou shalt have it."

He took it. Within a month from that time He had cleared that little cupboard of things which had been there for months. I knew He would.

May I add one word more? Three years ago I met the thing I gave up that night, and as I met it I could not imagine myself being such a fool as nearly to have sold my birthright for that mess of pottage.

I looked up into the face of Christ and said: "Now I am Thine." It seemed as if that was the beginning of a new ministry.

The Lord got me on His wheel again, and He made me again, and He has been making me again ever since. I learned that night to say "yes," and I have tried to say "yes" ever since.



EXISTING TO SUFFER

In cold Korea this scene is taking place day after day. Food centers like these are really "existence" centers. Here each family presents its "card" to receive a meager supply of rice or soup.

The adults have become accustomed to the rigors of inadequate clothing, little food. The children—too young to understand, but not too young to suffer—search aimlessly for bits of coal for warmth or scraps of food.

This feeding station is one of many that World Relief Commission is sponsoring in Korea. The dollars that Christian friends have contributed are being put to good use on the field—in Korea, Germany, Egypt, Formosa, Hong Kong and other emergency areas.

In this last year we have placed over 130 giant steel soup kettles at Food Centers. Our own missionary is supervising the dis-

tribution of food and clothing and the Gospel.

This is a time of urgent need! As God leads, won't you share in this important ministry? Here are a few suggestions of what your gift will accomplish:

- \$1—will send 148 pounds of food
- \$5—will process and ship a 100 pound bale of clothing
- \$20—will provide a giant steel kettle for a feeding station
- \$61—will supply a sewing machine for an orphanage or a home for War Widows
- \$473—will send a cartload of food

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Dept. 12-S1 B

100 South Broad Street
Philadelphia 10, Penna.

for further information write:

World Relief Commission, N.A.E.

WENDELL L. ROCKEY, Executive Director, 12-19 Jackson Avenue, Long Island City 18, New York

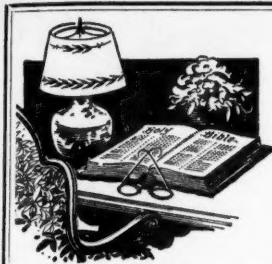
Send clothing to: (address nearest you)

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12-19 Jackson Ave., Long Island City, New York

WORLD RELIEF COMMISSION, N.A.E.
c/o Brethren Service Center, Nappanee, Indiana

WORLD RELIEF COMMISSION, N.A.E.
c/o Brethren Service Center, 919 Emerald Ave.,

Modesto, Calif.



WHAT DOES THE BIBLE SAY ABOUT PEACE?

—Fred R. Harm

THE OFTEN-HEARD slogan, "Pray For Peace," is one that strikes a responsive chord in every heart. All of us deeply desire peace.

War, conflict, disagreement among nations are conditions loathed by everyone. And yet is it not true that too often our lip-cry for peace is actually a heart-cry for "peace on our terms?"

Winston Churchill, while commenting on the failure of world disarmament negotiations, used a clever story.

"Once upon a time," he said, "all the animals in the zoo decided they would disarm, and they arranged to hold a conference to decide the matter.

"The rhinoceros said that the use of teeth in war was barbarous and horrible, and ought strictly to be prohibited by general consent. Horns, which were mainly defensive weapons, would of course have to be allowed.

"The buffalo, stag and porcupine said they would vote with the rhino, but the lion and tiger took a different view. They defended teeth, and even claws, as honorable weapons.

"Then the bear spoke up. He proposed that both teeth and horns should be banned. It would be quite enough if animals would be allowed to give each other a good hug when they quarreled. No one would object to that.

"It was so fraternal, and would be a great step toward world peace. However, all the other animals were offended with the bear, and they fell into a perfect panic."

The parable would be very amusing if it were not so terribly true! We all want peace, but we all wish to dictate the terms of the peace.

Oh, for a voice of authority — a voice

to silence the confusion of selfish, ostentatious cries for peace heard at every corner!

We have such a voice! It has spoken with authority! It has made a sharp cleavage through the superfluous lip-cries to the very heart of the matter.

The voice is the voice of the living God. His voice is heard as we search the pages of His authoritative revelation of truth, the Holy Bible.

Individual Peace

Our first observation is that the Bible teaches us in definite terms that individual peace must precede national peace.

In the Old Testament, God laid down fixed principles by which He dealt with His people. Among other things, He spoke of the possibilities of national distresses.

He knew that things would not go smoothly for His people, but assured them that if they would meet certain conditions when national calamity overtook them, then most assuredly He would intervene, and the national distress would be alleviated. Please note carefully the following words:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." (II Chronicles 7:14)

Here we find three important truths:

- Repentance on the part of the *individual* members of the nation God's preliminary requirement.
- When this is done, God will hear, and will forgive their sin.

(c) Then the healing of the national distress will take place.

Individual peace *must* precede international peace.

"When there is peace in the heart, there is peace in the family; when there is peace in the family, there is peace in the community; when there is peace in the community, there is peace in the nation; when there is peace in the nation, there is peace in the world."

Peace Through Jesus Christ

How then does the individual find the peace he so desperately needs? The Bible plainly declares that the peace man needs has already been accomplished.

Man has sinned. By his sin, he has severed himself from God. God purposed man to realize immeasurable heights of holiness, progress and growth; but man willed to set himself up as sovereign of his own life.

Thus God and man were at odds; an impassable gulf lay between them. How could they become as one again? How could peace be restored?

Interestingly, the New Testament word for peace means literally "to bind together." This peace, or "binding together," the Bible says, has been accomplished by Jesus Christ through His death on the cross.

God says, in words impossible to misunderstand, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." (Colossians 1:20)

And again: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." (Ephesians 2:14)

Peace Through Faith

The Bible then explains that this peace is accepted and experienced by faith: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope." (Romans 15:13)

It is as the individual, aware of his need, receives Jesus Christ by faith as his Saviour, that this glorious peace be-

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comes a reality in his experience. This cannot be emphasized too much!

Just as the thirsty one must drink the water in order to have his thirst satisfied, so the penitent soul must, by an act of his will, actually receive Jesus Christ as Saviour and Lord, so that the benefits of Christ's peace will become real.

The difference between salvation and peace provided in the death of Christ, and the acceptance of the provision made, is very well illustrated in the following incident:

In 1829, George Wilson was sentenced in Pennsylvania to be hanged by the United States Supreme Court for robbing the mails and for murder.

Andrew Jackson, as President of the United States, pardoned him, but Wilson refused the pardon and insisted that it was not a pardon unless he accepted it. That was a point of law never before raised in the U.S.A.

The Attorney General said the law was silent on the point. The President was urged to call upon the Supreme Court to decide the point at once, as the sheriff must know whether or not to hang Wilson. Chief Justice John Marshall, one of our greatest jurists, gave the following decision:

"A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged."

And he was hanged. Who was responsible for his death? No one but the man himself.

Peace and pardon have been accomplished for you in Christ; God offers them to you as a free gift. It is yours to decide whether you will accept or reject the grace thus offered. What is your decision?

Share Your Peace

Finally, the Bible reminds us that after the peace of God has been experienced by faith, it must then be shared with the world.

Peter explained to the household of Cornelius that it was God's revealed will that His people should go everywhere, "preaching peace by Jesus Christ."

The world will only see Him as we share Him — in the family, in the community, in the nation, to the ends of the earth.

Will you not pray this prayer from the depths of your being, "Lord, let there be peace on earth, and let it begin with me."

(*The above message is available in tract form from the American Tract Society, 513 West 166th Street . . . New York 32, New York. Used by permission.*)

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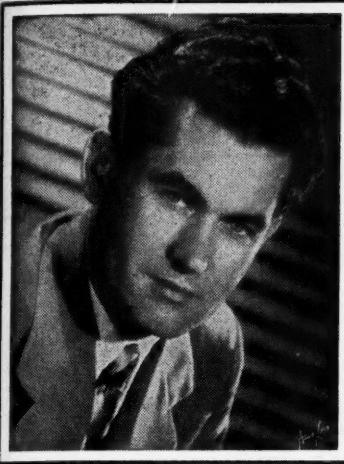
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DELINQUENT PARENTS

ROBERT S. MARTIN

"The Ra-Mana Man"

HOLLYWOOD, CALIFORNIA

THE PRESS of the nation is having a field day with juvenile delinquency. It is time to look at the other side of the coin. We cannot excuse the parents; parental delinquency occurs before juvenile delinquency begins.

The word delinquency means "one who neglects or fails to perform a duty." We must ask how a teen-ager, a child in years and wisdom, can neglect or fail to perform a duty he has never learned. His duty to society can only be taught by the parent. When society becomes the teacher the law of the jungle returns.

A child is *not* the product of society; he is the product of parents. All his relationships and attitudes toward the world are conditioned and molded by his relationship to his parents.

What duty can he fail that the parents have not, in some way, failed first? What duty has he neglected that the parents have not already fostered by their own neglect?

We must cease the hypocrisy that our children, their problems, their sins and their breakdown of moral concept, springs without prior cause or prior foundation from some inherent wickedness within themselves alone.

Not only is it not true, but far worse, it enables parents as individuals, and parents *en masse* to wash their hands of guilt in the sacrificial blood of their offsprings' failures.

Causes for parental failure are many; results can be read in the morning newspaper, in the crime statistics, and in the fall of scholastic levels in education.

Respect is the word which rejects the

parental discipline and control. For respect, when lost by the child for the parent, means rejection. When the child has rejected the parent he is the easy prey of the evils which lurk in the social order.

A child can love a parent yet have no respect for the parent. And such love suffers terribly, for the child is helpless to curb the lost feeling which the lack of respect entails.

Love of a child for the parent is a complex and deep-seated emotion; even though the parent disgrace the child, the love goes on; it can exist long after all respect for the moral judgment or action of the parent has ceased.

Under such stress there develop moments when the only outlet for the blind frustration this love without respect produces, causes the child to lash out with force and violence, not only at the parent directly, but at the world in which he lives.

Inner Security

Respect is based on the feeling of security. The child who has learned to respect the moral judgment of the parent is able to face the world outside with confidence and courage.

Our respect for our parents begins as we view their status in the world around. If that standing falls, or is destroyed by the actions of the parent, the child loses respect. For respect means, as the dictionary defines, "a just regard for, an appreciation for especially moral worth."

Or again, "conformity in heart and

conduct to duty and obligation," or again, "demeanor and deportment."

Observe how these definitions tie closely to the simple word delinquent. Respect and delinquency cannot exist together. Where respect for the parent is lost, delinquency begins.

Not long ago, while attending a Junior High School graduation, I had to observe a disturbing sight. While the parents were waiting to meet the young graduates after the service, many of the mothers broke out their smokes.

This after the young people had been filled with the spirit of advance on moral wings to guide them. How tragic that the smoking mothers and fathers could not realize that in their example the respect of the child must suffer.

How many times do mothers and fathers leave their youngsters at night to go for a round of pleasure at bars, returning filled with alcohol to a sitter whose qualifications, ability or morals are too often a matter of complete unconcern.

Can we expect young drivers to have respect when they observe Dad breaking the law; or worse cursing at fellow drivers and flying into violent rage in traffic?

Of course such a youngster will make excuses for Dad, but the example will sink in. When that boy is a father he too is quite apt to go through the same routine. For the sins of the fathers are surely visited on the generations which follow.

If Mary sees mother flirting and carrying on, can she be expected to have respect for the sanctity of marriage? Or will she be emotionally untouched when she hears Mom and Dad cursing each other and filling the air with quarreling and bickering?

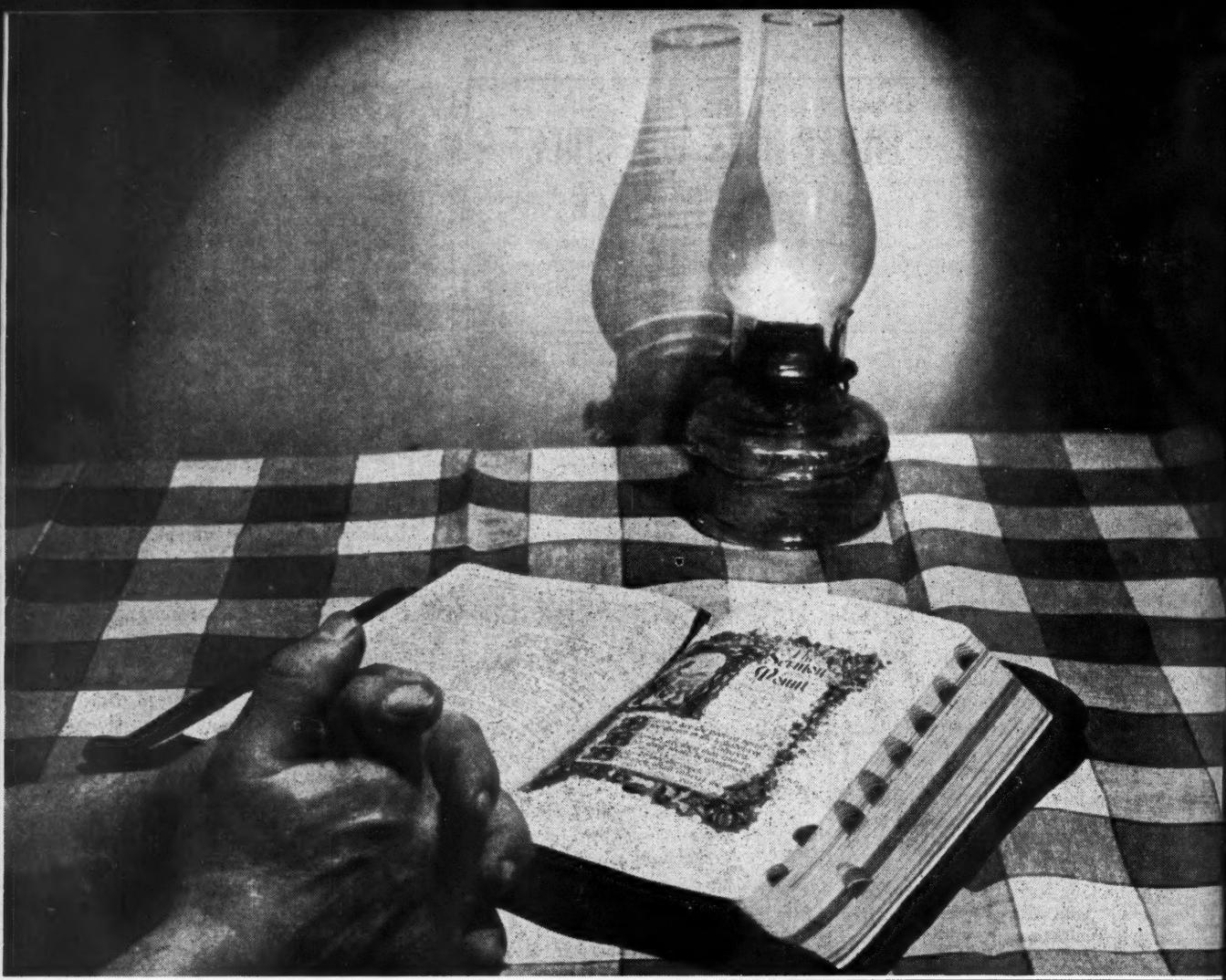
Of course she will be touched, and touched in the respect she has for her parents, so she will be an easy prey for bad associates and evil companions.

When a child observes parents drinking, he will not have resistance to drink when he becomes a young adult. When a child observes loose moral habits, hears profane language, or listens to one parent or the other discuss how they beat someone in a slick deal, what do we expect to be the outcome?

Fertile Soil

A child is like a field of corn plant-

"Parental delinquency knows neither high nor low, rich or poor. Parental delinquency roosts as easily in the home of the brainy as the hovel of ignorance, sleeps as soundly in a bed of wealth as on the hard pallet of poverty." —Robert S. Martin.



comes a reality in his experience. This cannot be emphasized too much!

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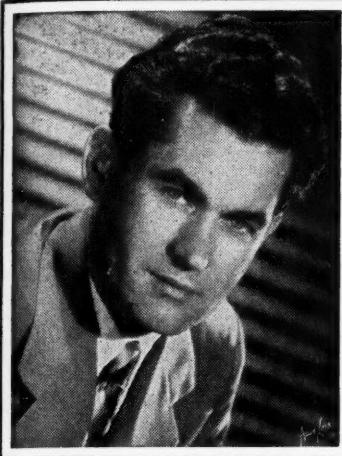
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Under such stress there develop moments when the only outlet for the blind frustration this love without respect produces, causes the child to lash out with force and violence, not only at the parent directly, but at the world in which he lives.

Inner Security

Respect is based on the feeling of security. The child who has learned to respect the moral judgment of the parent is able to face the world outside with confidence and courage.

Our respect for our parents begins as we view their status in the world around. If that standing falls, or is destroyed by the actions of the parent, the child loses respect. For respect means, as the dictionary defines, "a just regard for, an appreciation for especially moral worth."

Or again, "conformity in heart and

conduct to duty and obligation," or again, "demeanor and deportment."

Observe how these definitions tie closely to the simple word delinquent. Respect and delinquency cannot exist together. Where respect for the parent is lost, delinquency begins.

Not long ago, while attending a Junior High School graduation, I had to observe a disturbing sight. While the parents were waiting to meet the young graduates after the service, many of the mothers broke out their smokes.

This after the young people had been filled with the spirit of advance on moral wings to guide them. How tragic that the smoking mothers and fathers could not realize that in their example the respect of the child must suffer.

How many times do mothers and fathers leave their youngsters at night to go for a round of pleasure at bars, returning filled with alcohol to a sitter whose qualifications, ability or morals are too often a matter of complete unconcern.

Can we expect young drivers to have respect when they observe Dad breaking the law; or worse cursing at fellow drivers and flying into violent rage in traffic?

Of course such a youngster will make excuses for Dad, but the example will sink in. When that boy is a father he too is quite apt to go through the same routine. For the sins of the fathers are surely visited on the generations which follow.

If Mary sees mother flirting and carrying on, can she be expected to have respect for the sanctity of marriage? Or will she be emotionally untouched when she hears Mom and Dad cursing each other and filling the air with quarreling and bickering?

Of course she will be touched, and touched in the respect she has for her parents, so she will be an easy prey for bad associates and evil companions.

When a child observes parents drinking, he will not have resistance to drink when he becomes a young adult. When a child observes loose moral habits, hears profane language, or listens to one parent or the other discuss how they beat someone in a slick deal, what do we expect to be the outcome?

Fertile Soil

A child is like a field of corn plant-

"Parental delinquency knows neither high nor low, rich or poor. Parental delinquency roosts as easily in the home of the brainy as the hovel of ignorance, sleeps as soundly in a bed of wealth as on the hard pallet of poverty." —Robert S. Martin.

ed at the hand of a farmer. It must be cultivated and cared for; and if weeds grow in it, or if birds attack the young corn, or worms enter the ears, shall we expect the stalk of corn to clear itself of weeds, or birds, or worms? The harvest will be in proportion to the hand that cares for it, not less nor greater.

A child knows respect for law and understands obligations, if the child is taught respect for law and obligation. That teaching is from infancy on.

A child learns religious habits if it is taught religious habits. A child who has not been taught how to pray will not learn very easily by himself.

A child will acquire bad habits only if he has not been taught to love good ways. The foundation for all his life is laid down by the parents; if the child becomes a teen-ager and goes wrong, look to the parent who lost the child.

Law enforcement officers and educational authorities know these things. In private they are very bitter, for they are expected to prune the tree when the roots are planted in rotten soil.

They have only force with which to command respect for the laws of the land; the child is helpless and ignorant in the face of any other appeal, for he never learned respect from the parent.

Law enforcement seldom is able to "get at" the parents; rarely indeed are courts able to haul delinquent parents before the bar of justice.

Teachers have an even more difficult time; trained as they are to observe the causes for bad behavior and poor learning habits.

Yet when the teacher calls on the mother and father, too often she is met not only with indifference but with hostility. This hostility is evident to the child and the task of the teacher is hopeless.

We blame teachers because our children do not learn. We blame the law enforcement because we have crime. Biggest tragedy of all, we blame our children for being what we made them.

Parental delinquency knows neither high nor low, rich or poor. Parental delinquency roosts as easily in the home of the brainy as the hovel of ignorance,

sleeps as soundly in a bed of wealth as on the hard pallet of poverty.

When the child rejects the parent and the home, it is because the child has found the parents or the home lacking in the answers needed to meet the problems of life.

The Parental Rudder

The child is constantly yearning toward the as yet unfolding, yet unopened future. Like a river flowing toward an unseen and distant sea, the child flows in the direction the times and conditions of life impel him to go.

Guidance, or its lack, begins with the parent, not with society, or even the physical circumstances of life. Poverty and lack of formal education have nothing whatever to do with moral fibre.

Many and many a wonderful character of highest moral aim has emerged from a poor home. But in that home was a mother or father whose view on life, though simple, had a firm hold on virtue and the love of God.

The child might be tempted, but his roots would be too strongly planted in the soil of right thinking and right action for serious damage to be done by the passing storms of early teenhood and the beginning of adult life.

Whether we like it or not, the children of today will run our country tomorrow. If we want to know what kind of government we will have, how much crime we will have, or whether violence and lawlessness will be the order of the day, we need only look at the youth between the ages of sixteen and twenty. For in twenty years or less these children will be grown and will be running things.

The scars, frustrations, the fears and hates, as well as the good we have implanted in them, will condition their thinking, and as they think, so will their world become.

Take care we must that a bitter, unhappy and untrained youth of today does not ascend to the seat of power tomorrow. For if that occurs, woe unto America for we shall have sown the wind and will reap the whirlwind.

Look to the parent. We must train the parents if we would have good citizens of tomorrow.

THE CAUSE OF DELINQUENCY

Some realistic facts were recently brought to light as the result of a study of delinquency conducted at Harvard University.

The survey showed that:

Six out of every ten juvenile delinquents have fathers who drink to excess.

Many have mothers who drink in excess.

Three out of four are permitted by parents to come and go as they please.

Three out of five are from homes where there is discord between parents.

Seven out of ten are from homes where there is no group or family recreation.

Four out of five have parents who take no interest in the children's friends.

Four out of five delinquent boys say their mothers were indifferent to them.

Three out of five boys say their fathers were indifferent to them.

A similar poll was conducted about this same time by George Gallup on the subject, "Why Teenagers Get Out of Hand." The conclusions of the poll were:

1. Parents are not strict enough.
2. Parents do not provide proper home life.
3. Parents have too many outside interests.
4. Parents are too indulgent; give children too much money.
5. Both parents work, even though the mother is needed at home.

Read these points over again carefully and note that each reason for our juvenile problems begins with the parents. Then examine your own home. Don't think that these errors do not invade the Christian home. They often do.

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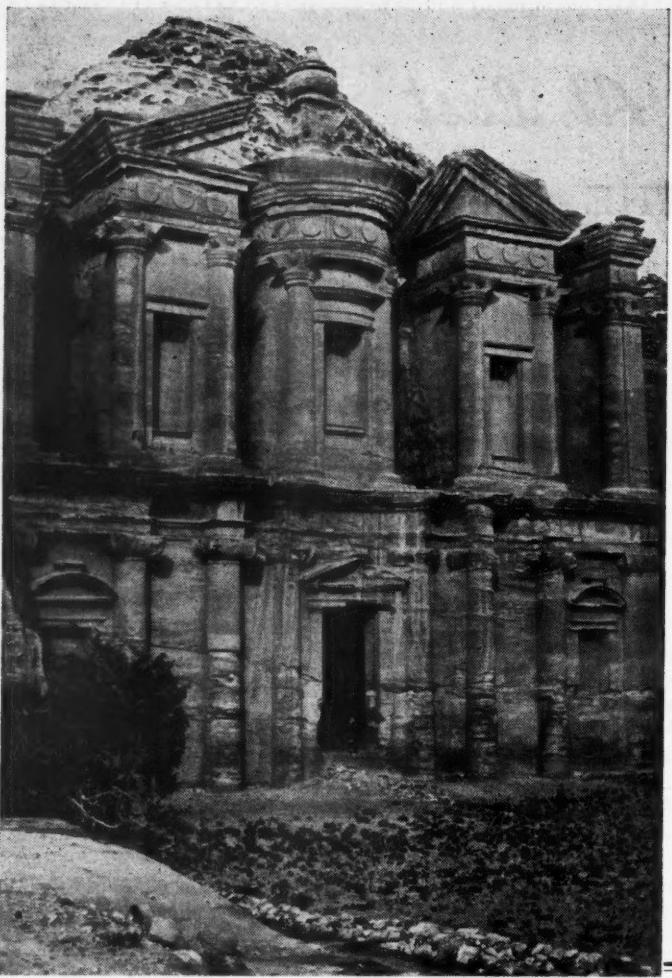
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THE MYSTERY CITY OF WADI MUSA

Ovid M. Hepler
Littleton, Colorado

IN THE RUINS OF PETRA, the Mystery City of *Wadi Musa*, there is much to capture the attention and imagination of the reader or the traveler.

This little known city (see *The Defender*, August 1955, page 6) is one of the beauty spots of the East, and it would be nearly impossible to overstate its unique character in beauty, the large number of monuments and the ex-

treme ruggedness and isolation of its locale.

All who have seen this ancient stronghold in the Mountains of Seir have reported its wonders that have been carved from the solid rock.

Petra is the Greek name that has been given to the large group of rose-rock ruins to the south of the Dead Sea. *Sela* is the Hebrew equivalent, for both

words mean "rock," a title descriptive of the city and the ruins that are surrounded on all sides by rocky cliffs and gorges.

The most striking characteristic of the city is the carving of the rock of the cliffs into ornate fronts of temples and tombs. Although known generally by terms stressing the rocky carvings, the name Mystery City of *Wadi Musa* seems a little more romantic.

Wadi Musa means Moses' Valley, and some tradition exists to the effect that this is the location where Moses smote the rock to provide water for the children of Israel during their wilderness wanderings.

Because Petra is off the regular beaten tourist path, it is seldom visited and not generally known. For centuries it was lost to the western world and was regarded as a myth by some until rediscovered in the 19th century. Even a casual introduction to this mystery city provokes deeper study into its strange structures and exceptional history.

The ruins of Petra are found in one of the most unusual, isolated and historic locations of the world. It is, perhaps, because of its location that Petra has become a city of mystery.

Geographically situated in a Middle East still hostile to those of the West, guarded by natural barriers that would discourage all but the most determined, the rock city has been by-passed by all but a very few.

Geographical Location

This former capital of Edom (or *Idumaea*) is in the desert region of the present-day Hashemite Kingdom of Trans-Jordan. It may be located on a map at a latitude of $30^{\circ} 15' N$ and longitude $35^{\circ} 35' E$. The main city stands on a small mountain-locked plain at an altitude of 2800 feet.

In relation to some of its neighbors, Petra is some 100 miles southeast of Jerusalem, about 60 miles south of the Dead Sea in the Mount Seir range, and along the edge of the Arabian Desert.

The ruins themselves lie to the east of the *Wadi el-Araba*, the great valley that continues the rift of the Jordan River from the Dead Sea to the Gulf of Aqaba, and the city is linked to the Arava by the *Wadi Sabrah*.

This places the ruins midway between Ezion-geber on the Gulf of Aqaba and Gaza on the Mediterranean Sea. The nearest village is Elji to the east and just a short distance from *Wadi Musa*.

Petra is on the old Muslim pilgrim road to Medina and Mecca and the traveler may see at various points along the road the old Turkish forts and ma-

sorries pools which once furnished water to soldier and devout Muslim alike.

Even though fallen into disuse, the mystery city still stands at the convergence of many of the principal caravan routes of the Arab world.

On the west passes the old way up the Araba Valley from the Red Sea and Egypt. From the southeast the track from the Hedjaz and southern Arabia and the frankincense route from Yemen wind through the desert.

All of these and others passed by Petra on their way northward to Gaza, Damascus, Jerusalem, Palmyra and the other great cities of the Middle East.

Petra commanded all of these caravan routes from the Persian Gulf, the Red Sea and the Mediterranean, primarily because it was the only city so uniquely supplied with the necessary shelter, protection and provision in an otherwise desolate wilderness. Yet this same protective isolation that provided a resting place, storehouse, security and a never-failing water supply has been the factor that has hidden its wonders during past centuries.

The Modern Visitor

It has been possible during the last 150 years for the determined traveler or archaeologist to visit Petra on occasion. It must be recognized, however, that travel to this age-old citadel is extremely difficult and sometimes dangerous, especially so since the Israeli-Arab war, the Suez crisis and, even more recently, the Syrian-Trans-Jordan unrest.

The European or American traveler, tolerated before, is now highly unwelcome and perhaps even unable to obtain a visa to enter the land to visit Petra.

Those who have made the trek to the ruins of the rock city have followed a set pattern agreed upon by the government and the residents of the area who have made some of their living by providing horses and supplies to the tourists.

Most visitors come to Petra by way of Amman, the capital of Trans-Jordan. From Amman the journey is made by automobile to the town of Ma'an, then to the spring *Ain Musa* (Moses' Spring), and finally the village of Elji. At Elji there is a police post and, by arrangement with local residents, horses are provided for the balance of the journey to Petra.

Shortly after leaving Elji the visitor enters *Wadi Musa* (Moses' Valley) for the descent into the rock city of *Idumaea*. The route soon becomes uneven and the surroundings great rocks. The whole area is a great mass of towering

mountains cut into every conceivable shape.

Presently the valley narrows to a tunnel-like gorge that approaches Petra from the east. This is the only practical entrance to the city and is called *Es-Siq* (the Cleft). *Es-Siq* covers a distance of about a mile and a quarter in a straight line, but considerably farther as it winds and twists through the cliffs.

At times it narrows to a mere 20 feet and rises on the sides in sheer cliffs to great heights almost to the point of shutting out the light of the sun in some places. With its stream of water taking some room, the trail being worn away with time and the elements, *Es-Siq* is barely passable for a loaded horse in some spots.

A hint of what lies ahead is seen occasionally along the rough and tortuous trail — the ruins of an ancient arch, some of the old stone blocks that once paved this highway, channels cut into the sides of the cliff to carry water to the city, huge caves that may have served as storehouses for caravans of the past.

Brilliant Colorings

Above all, the traveler notes along this romantic ravine the unusual coloring of the all-pervading rocks, mainly a deep brown-red which, even without the working of man, have assumed shapes and shades that would rival the work of the greatest of the artists.

Es-Siq ends without warning in a cross-gorge faced with perhaps the most famous of the ruins, *El Khazna*, of which we will have more to say later.

The shock of its magnificence does not have time to wear off before the visitor realizes that he has emerged from *Es-Siq* into the plain of the city of Petra with its enclosing cliffs carved into hundreds of homes, temples, amphitheaters, roads and altars. They are everywhere in view and branch out to fill the ravines in every direction.

Before we consider some of these ruins, let us attempt to answer the question that quite naturally would rise in the mind of any who view either firsthand or in picture, this unusual city.

Who bestowed the labor on these immense rocks to create the massive monuments? Although Petra is now an isolated, seldom-seen ruin, mention of the city by various names and over a long period of time is found in recorded history.

The Bible gives many accounts of Petra (or Sela) and without doubt is the earliest. This is the region of the traditional home of *Yaweh* (Jehovah) and is not too far distant from Mount

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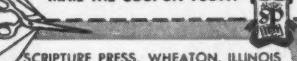


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Sinai, also prominent in the religions that worship Jehovah.

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." (Deuteronomy 33:2)

The word *Seir* is but one of many names applied to Petra in the Bible. As *Petra* is the Greek name, so is *Seir* one of the Hebrew names. It means *rough* and refers to the craggy mountains of the region.

Another of the Hebrew names is *Sela*,

meaning lofty, a craggy rock, a fortress, stronghold or, specifically, this rock city of *Idumaea*.

Idumaea is the Greek equivalent of the Hebrew word *Edom*, another of the titles of our mystery city. The name Edom, taken from the man Esau, who was the father of the Edomites, means red, and well fits the rose-rock city. "Thus dwelt Esau in mount Seir: Esau is Edom." (Genesis 36:8)

The Horites

The earliest inhabitants of Petra were undoubtedly the Horites or Horims, first

mentioned in Genesis 14:5,6: "And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karainim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness." This account is dated about the year B.C. 1918.

The Horites were the original cave dwellers, or troglodytes of Mount Seir. They are also mentioned in Deuteronomy 2:12:

"The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them." Genesis 36:20-30 gives the names of the dukes (sheiks) that descended from Seir the Horite.

These Horites were followed by the Edomites, descendants of Esau, the twin brother of Jacob (Israel). "And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom." (Genesis 32:3)

Originally Petra was Esau's hideout as a hunter and it was dominated by the Edomites for a long period of time.

About 1450 B.C. the children of Israel, after leaving Egypt, sent emissaries to the king of Edom and asked for permission to pass through Petra to enter the Promised Land by a more direct route, but the request was denied. This is related in Numbers 20:14-22.

Later, about 1025 B.C., David voiced a desire to storm the city and bring it into captivity. "Who will bring me into the strong city? who will lead me into Edom?" (Psalm 108:10) The ambition was later accomplished by Amaziah, King of Judah, around 830 B.C., as recorded in II Chronicles 25:11-12:

"And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces."

It is highly possible that the top of the rock referred to is one of the mountain strongholds of Petra, *Umm El-Biyara*, a high rock peak accessible only by a rock-cut stairway.

Jeremiah's Prophecy

The Prophet Jeremiah foresaw the desolation of Petra and wrote of it in B.C. 600, saying: "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith

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the Crusaders' Citadel are still standing. In 1516 A.D. the Turkish Empire gained control of the depleted city and its surrounding territory and the city was forgotten to the western world.

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the Lord. Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." (Jeremiah 49:16-17)

The city continued several hundred years after this time and was inhabited in the time of Christ and after. Some think this is the place the Apostle Paul spent the three years after his conversion learning of Christ.

Nor is profane history silent on our city of mystery, if one will but search it out. These records also cite the importance of Petra in commerce and religion.

The city reached the zenith of its glory between the 5th Century B.C. and the 5th Century A.D. Some historians credit the rock city with a population of some 267,000 at its peak.

The Jewish historian Josephus mentions the city several times in his works and states that the city was called *Rekem* at one time, after the king who built it, and later *Arecem*.

He also states that it was in this area that Phineas fought against Midian and that the people of the city were very rich. He also records a parallel account of the Biblical record of the deaths of Miriam and Aaron in this region.

The first inhabitants were probably Troglodytes, or cave dwellers who, apparently for safety, made their dwellings high on the cliffs. Later a people of Egyptian stock dwelt in Petra and the city at times came under Egyptian domination.

The most prominent inhabitants were the Nabataeans, descendants of Ishmael, son of Abraham by Hagar the Egyptian maid-servant. Sometime about 312 B.C. this nation first came into prominence by dispossessing the Edomites from the Seir region.

Petra was the capital of their kingdom that stretched as far north as Damascus, west to Gaza and east to the central part of the Arabian peninsula. They spoke Arabic and Aramaic and left many inscriptions and monuments, their art being similar to that of the Greeks. During this time the whole area became known as *Arabia Petraea*.

The Roman Influence

Near the end of the Maccabean rule in Palestine, Petra was invaded by Pompey, who forced the Nabataeans to pay tribute to Rome.

In 105 A.D. the Emperor Trajan conquered Petra and in 131 A.D. visited the city and praised its wonders. Reduced to the status of a Roman province, the area became known as Arabia and began a gradual decline except as a religious center for the god Dushara,

to whom many of the temples, monuments and altars in the high places had been built.

Some time prior to 447 A.D. Christianity made some inroads in Petra and at least one tomb was used as a church. This foothold was swept away by the Mohammedan conquest in 629-632 A.D. Later, under the Latin Kingdom, Petra was occupied by Baldwin I.

The stronghold was held by the Franks until 1189 and some ruins of

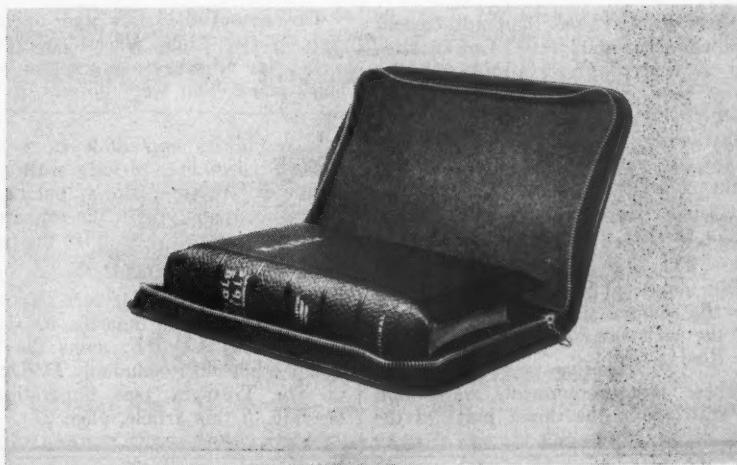
the Crusaders' Citadel are still standing. In 1516 A.D. the Turkish Empire gained control of the depleted city and its surrounding territory and the city was forgotten to the western world.

In 1812 John Lewis Burckhardt, a Swiss traveler, disguised himself as a sheik and succeeded in penetrating this desert city to once again bring it from the realm of a myth to that of reality for the traveler and student.

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Empire in World War I the region was under Arab-British rule and in 1956 the Hashemite Kingdom of Trans-Jordan became sole custodian of the area and its mystery city.

Let us leave historical details now and continue to follow the traveler into the city to see some of these age-old, deserted caves and ruins.

Practically all of the hundreds of structures that remain are carved from the solid rock of the mountains of Seir and all of the travelers who have visited Petra marvel at the wonderful tints of the sandstone cliffs, the colors of which beggar description at some hours of the day. Here they see a man-made fairy-land fortress that defied the greatest armies of the past. One archaeologist, on first seeing the city, said:

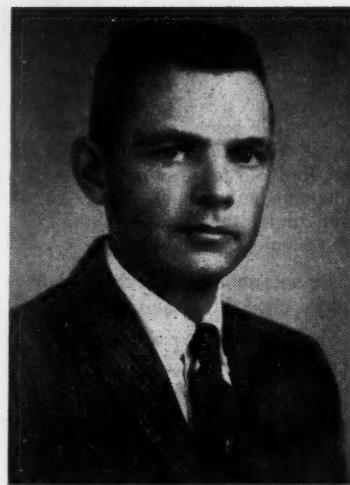
"The sight before our eyes cannot be forgotten. All the colors and shades of the rainbow burst into an indescribable conflagration: white, vermillion, saffron, pink, orange-crimson, and other variations. It is as if some giant hand had poured all the colors into a great kettle and was stirring them with a huge ladle."

Hand-Carved Monuments

There are more than a thousand hand-carved monuments of various sizes and degrees of preservation in Petra. Some have considered them temples, other tombs; they may have been both. Many were produced by the Nabataeans, but Egyptian, Greek and Roman influence is also seen.

Some of the earlier tombs and caves have been hewed away to make the later ones. The early Nabataean ruins are of the simple pylon type, a later group has the semi-circular arch and still latter the elaborate facades copied from the Roman temples.

These large monuments were built by starting on the upper parts of the



Rev. Ovid M. Hepler, author of the accompanying article, is well-known in religious circles ... not only as an accomplished writer, but also as a teacher and preacher.

cliffs and blocking out the work, cutting downward and completing each phase before quarrying more rock away to produce the lower portions of the monument.

Throughout the cliffs and buildings and on the "high places," there are niches for Dushara stones, the uncut black stones that were objects of worship.

It would be impossible in a short paper to deal even briefly with many of the monuments, altars, pylons, aqueducts, roads, high places, arches, palaces, etc., but we can give the names and main features of a few.

The first the traveler sees has many names that seek to describe its significance. It is called by some the Rose Temple, but most commonly *El Khazna*, or The Treasury (see illustration in heading of this article, page 22).

It is carved from the cliff facing *Es-Siq* and its colors range from marble white to reds and all of the varied shades at different times and in different lights. Most archaeologists believe this to be a temple to Isis, possibly built by the Emperor Hadrian.

It is two-story, 127 feet high and of Corinthian style, its height harmonizing with the cliffs from which the huge cameo is cut. The temple is adorned with many figures and symbols, among which are a statue of Isis, an urn and an eagle. The interior has one room 33 by 33 feet and three smaller side chambers.

In the southeast corner of the city is "The Theater." This structure is at the foot of the mount *Zibb 'Atouf* and carved from its approaches. It is slightly less than semi-circular with 33 tiers of seats capable of seating some 3,000 people. This is definitely of the Roman era and many of the older monuments were cut away in its construction.

The *Qasr Fara'un* (Castle of Pharaoh) is the only substantial masonry ruin still standing, and is mostly intact, except for the roof. This is a large building with lower and upper rooms and a massive altar 41 feet square by six feet high.

The Place Of Sacrifice

One of the most interesting of the monuments and also one of the oldest is the "Great High Place of Sacrifice" on the top of the peak *Zib 'Atouf*.

This high place is reached by a rock-hewn stairway almost a mile in length. At the summit there are two altars and two obelisks.

One of the altars is hollowed out so as to form a firebox or furnace to be used in connection with the sacrifice. The other altar, rounded like a pool, served as a receptacle into which the blood of the victims could be drained.

The two great obelisks, standing 20 feet high, were produced by quarrying away the whole top of the mountain. Beyond the two pillars is a rectangular court carved out of rock, 47 by 21 feet and from five to nine inches deep.

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|---|-----------------------------|
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| (2) His birthday was in the year 1 B.C. | Not 4 or 5 B.C. |
| (3) His ministry was for 10 months. | Not 3 or 3½ years. |
| (4) His crucifixion was on Wednesday. | Not Friday. |
| (5) His resurrection was on Saturday. | Not Sunday. |
| (6) His body was in the tomb exactly 3 days and 3 nights. | Not 1½ days, as some teach. |
| (7) His resurrection was in the evening. | Not in the morning. |
| (8) His life on earth was less than 30 years. | Not 33 years. |

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Some of the other names given to monuments in Petra are Obelisk, Urn, Corinthian, Three-Storied and Peir Temple. Of the thousand or so tombs and temples of Petra, 25 or 30 are dated during the Greek and Roman times and these are by far the largest and most imposing.

In addition to the cliff carvings there once stood a city in the plain that extends about a mile and a quarter on either side of the *Wadi Musa*. The main street of the city ran along the *wadi* and at one place ran through a triple Triumphal Arch.

The ancient city was not only protected by the mountains but by two walls, one on the north and another on the south, with their gates providing the only access other than *Es-Siq*. The enclosed area was about two and one-half miles square.

Most of the dwellings of Petra stood on the north side of *Wadi Musa*, the public buildings on the south. The channel of the water course was carefully walled and was crossed by several bridges. The public buildings included temples, baths and shops. Now all the ruins of the once thriving city lie under several feet of earth.

Retribution?

The visitor to Petra or the serious reader cannot but be impressed with the magnificence of the ruins, even in their desolation. Here was once a mighty and flourishing city, yet it is now deserted, a tourist attraction, a camp for an occasional bedouin.

For the Bible scholar it calls attention to the time when the city was mighty and refused an act of kindness to the children of Israel as they escaped Egypt and made their way to Canaan. Retribution? Perhaps. We think also of some prophetic statements uttered during the height of Petra's power:

"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation." (Jeremiah 49: 16-17)

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? (Edom) Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 3,4)

Thus it has become merely Petra, Mystery City of *Wadi Musa*.

November 1959

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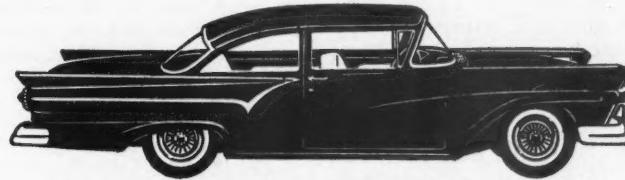
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MR. KHRUSHCHEV SAYS . . .

Clay Cooper

Spokane, Washington

Editor's Note: Mr. Cooper, who is President of an organization known as Vision, Inc., replies to the Soviet Premier's recent pronouncement that today's grandchildren will live in a communist world. The prediction is held up for inspection in the light of a literal application of the Christian's mission in the world. Those desiring additional copies of this article at the rate of 80 cents per 100, should write directly to Vision, Inc., P.O. Box 1 . . . Spokane, Washington.

NIKITA KHRUSHCHEV says, to the fathers and mothers of today, "Your grandchildren will live in a communist world."

Nobody doubts the sincerity of his conviction but a lot of other men are asking, *what world?* According to our top-flight scientists, today's grandchildren probably won't live in *any* world . . . communist or otherwise. There probably won't be one!

"There are enough super-bombs in existence to kill everybody, or nearly everybody, on earth," observes Dr. Linus Pauling, American Nobel prize-winning chemist.

Pauling estimates the United States alone has stockpiled seventy-five thousand nuclear bombs, and warns, "four thousand (*only* 4,000) 'super bombs' dropped at intervals, could exterminate all human life."

No less an authority than Dr. W. H. Pickering, Director of California Institute of Technology's jet propulsion branch, claims, "In half an hour, the East and the West could destroy civilization." He asks, "How long can mankind go on living this way?"

Almost vainly do we mortals seek to write the prescription for our planet's problems. We experiment with Summit Meetings. Top conferees burn the midnight oil. Bi-lateral and tri-lateral dickerings result in deadlocks. High level hagglings lead down blind alleys!

All the while spreading plagues, threatening our very existence, remain

immune to political poultices. But, that we should keep on trying is most understandable.

Humanity's innate desire for survival drives us on to find the way out of the mess we are in. Every man's intuition tells him there *must* be an answer to the dilemma of our day.

He knows Adam's race was never made to wind up hiding in a steel-reinforced concrete bomb shelter in the back yard, only to inevitably succumb days later to radiation . . . to the last man! He knows man was not created for so ignominious an end.

But where is that elusive remedy? On what rests the future hope of the world, if there is to be a future hope . . . or even a world? Confusion and doubt trouble honest minds.

A Relevant Question

"To be, or *not* to be," is more than ever the relevant question. We are nearer annihilation at this moment than ever before, and no one need be reminded of the near-futility of mere man's devices to fend off a man-made day of doom toward which the world accelerates.

This is no time for guessing games! Man's survival, to say nothing of the honor of the God Who created him for His glory, depends upon somebody coming up with the *right* answer!

That same Bill Pickering, of Cal Tech, feels confident a solution is in the offing, but he reminds, "That solution is

not in laboratories, but in the heart and mind of man."

Basically, then, the problem becomes spiritual more than political with the solution hinging on single individuals, one at a time, with national and international involvements as but overtones.

The disease, once properly diagnosed, points up a two-fold cure. First, the necessity of rightly relating ourselves to God, individually, "through Jesus Christ our Lord." Secondly, and necessarily, follows the God-related-man's proper, responsible relationship with the world.

If the world is going to be saved, it is not going to be saved by an unsaved man. If we are learning any valuable lesson in this twentieth century, it is the lesson that our generation cannot be redeemed by men who are not themselves redeemed!

So we must begin where God begins, with the least common denominator . . . a Man.

The story is told of the weary dad at end of day, newspaper in hand, slumped and comfortably settled in the easy chair.

His cuddly little daughter didn't add anything to his peace and quiet. To occupy her apart, he tore a world map into jigsaw pieces and gave her a home work assignment. He was amazed to find her tugging at him again in short order.

She explained, "on the other side was the face of a man . . . and when I got the man right, the world turned out right."

Indeed, and if the world is to turn out right; if preservation is the goal; if we'd like to see mankind avoid disappearing in the dust of an atomic explosion . . . the individual man has to be put right. Right, first of all, in his own personal relationship with God, and then in proper relationship with his fellow-man.

Personal Redemption

It follows that the greatest contribution any person can make toward the desired objective is for that individual to unqualifiedly give his heart and life to God, be redeemed himself spiritually, and then commence in dead earnest to work for the redemption of mankind as commanded by Jesus Christ in the Great Commission.

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Should the worse come to the worst and cataclysm hit this poor earth, the greatest he could possibly suffer, along with all the rest, would be the loss of his life. And he's got to lose that eventually, anyway, so a few days more or less are really not too consequential.

As for his redeemed soul, the holocaust the scientists are talking about would only be an Elijah's chariot of fire transporting him by a shortcut route to heaven.

Whether school keeps or not, if the world is blown into smithereens, he died trying to avert disaster in the right way and can confidently expect God to "keep that which was committed unto Him against the evil day." And who wants to die in bed anyway?

But even this philosophy tends to escapism and is much too negative to correspond to man's inbred cry for self-preservation which may be regarded as divinely implanted.

The chances are, that that rightly-related-to-God man, that saved man, and another like him ... and another ... ever multiplying in number; counting more and more for God and humanity; seeking ever to further His cause throughout the world; faithfully witnessing and winning other men to God out of every kindred, tongue, tribe and nation; praying daily, as per Christ's instructions, "Thy will be done on earth ... as it is in heaven," and putting feet to those prayers ... and who knows, perhaps there won't be either the predicted communist coup ... or atomic disintegration.

Change enough individual men and you have changed the world. Save enough souls and you may save the world the tragedy the scientists predict.

Wishful thinking? Perhaps, and yet who can tell what could happen to our world, for good, between right now and the "deadline" the physicists are giving the statesmen to work out their problems.

According to the best Authority on all subjects, redeemed men are the "salt of the earth ... and the light of the world." Salt is a preserving quality

and light a radiation dispelling darkness anywhere in the world.

A Right Relationship

By Christ's own two definitions of that man who is rightly related to God, and consequently to the world, it is more than just inferred that he is an internationalist ... of sorts! Actually, he is for salvation to the ends of the earth, spiritually and otherwise.

No other agent, or agency, has ever been so endowed or appointed. Even the United Nations could not claim such a distinction.

Jesus Christ, Who was never known to minimize a fact or stretch the truth by a hair's breadth, puts His finger on the pulse of our sick age and says to His followers, "Ye are the salt of the earth ... Ye are the light of the world."

Now, let's assume that Mr. Khrushchev is wrong, that our grandchildren will not be obliged to live in the communist world! Let's assume our generation will be spared annihilation and that the question "to be or not to be" is to have an affirmative answer.

If these postulates hold true, God grant they may, history will verify and our grandchildren will discover that salvation came not through the savants of science, *per se*, but through the servants of the Saviour.

It becomes increasingly clearer all the time that the job of the Christian, be he statesman, clergyman or layman, is to save the world by riveting the eyes of the world upon the Saviour of the world. That disciple must take Christ to the world and bring the world to Christ ... or there probably won't be any world.

It is folly to expect men who are not redeemed, themselves, to redeem the world, however able, earnest and sincere.

On the other hand, it is unadulterat-

ed dereliction of duty for the disciple of Christ to leave all the responsibility of unkinking the knotty world problems up to the Ambassadors, Congressmen ... or even to our esteemed President.

Each of these leaders has his part, but it is not the chief part ... and if he is an ungodly man, it is most certainly a very minor part if, indeed, it is any part at all.

No, to successfully gainsay Mr. Khrushchev's prophecy, and still have a world left over, the individual must be, or become, a Christian. And then he must busy himself in a pursuit, compared with which all else is secondary.

In all he must "seek first the kingdom," and fervently pray, "Thy will be done on earth."

He must engage in the monopolizing occupation of "making disciples of all nations." He must share the "Gospel with every creature," as per his marching orders outlined in the Great Commission (Mark 6:15; Matthew 28:19, 20).

Who knows, perhaps then there won't be either the predicted communist coup ... or ... thermo-nuclear disaster.

In the final analysis, if the world is to be saved from either Communism or catastrophe, or both, it must be saved by individuals who are themselves saved ... by their personal and collective efforts in implementing the cause of world missions ... the answer.

Courteous Christian, Mr. Khrushchev says your grandchildren will live in a communist world. What do you say? Whether he's right or wrong depends upon you.

You are vital, an integral part in the deciding factor. Get off your warm church pew and reach your arms around the world. Do your part to help make world evangelization a realization in this generation. Do more than your part. The answer is up to you!

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Warner Sallman has been a modest, humble and devout Christian all his life. He knows and loves the Holy Bible. It has been his life's inspiration and constant guide.

As a youngster he often stretched out in typical boyish fashion on the floor intently studying the book of Bible illustrations by Gustave Dore. Little did he realize that his own works of art would one day be bound within the Bible.

The Bible illustrations which he loved so well set his soul afire with a burning desire to become a Christian artist. His teachers encouraged his artistic interests and his church steadied him in his dreams and hopes. He took an apprenticeship in an art studio at the age of fourteen, studying evenings in the Chicago Art Institute.

For a long time the youthful artist had been struck with the inadequate way in which Christ was usually pictured. He had a feeling of divine discontent with the sad, weary, effeminate picturizations of the Christ pictures so often seen. He felt that the face of Christ should be one of beautiful but rugged simplicity.

In the artist's own words, "Up to the time the vision of inspiration from God illumined my mind and quickened my hand, I had desperately sought for a pictorial concept of Christ that might challenge young people to a staunch and faithful Christian life."

The first of his sketches of "The Head of Christ" was created in 1924.

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Such an experience was not an isolated event. It was an inseparable part of influences that had been at work for years — dreams, preparation and toil.

Interwoven too was the invaluable influence of friends, home, school and church. "Above all of these," the artist himself says, "was the unfailing guidance of God."

Several years later he produced his famous painting of the "Head of Christ" in oils. From this beginning came the series of outstanding paintings depicting various events in the life and ministry of Christ.

Amazing Influence

Many stories have been told about the impressions and influences these paintings have had on different lives all over the world. They have helped enemies become friends and have caused thieves to turn meek from the sight of them.

Reproductions of these famous paintings are found in numerous places of business. Many courtrooms have them as a reminder of the spiritual basis of man-made law and order.

As one prominent minister said to Mr. Sallman: "We join the countless numbers who have no doubt told you that your lovely paintings have been a great blessing to us and the thousands of youth who have met at our camp. Many of these young people will associate one of your paintings with the decisions they made for Christ and His way."

For several years there has been an ever increasing demand for a complete book that would feature the entire series of Sallman pictures. Some said they could not find space on the walls of their home for so many pictures but

they earnestly desired to have all of them in a collection for continued study and enjoyment.

It was first thought that a book might be the answer. But then, even a book is often misplaced or discarded by some disinterested person.

Therefore, since the Sallman pictures are all built around the life and work of Christ, it was decided to choose the outstanding subjects and arrange them in chronological order and include them between the Testaments in the Holy Bible. Opposite each picture is a brief spiritual story designed to help the reader better understand and enjoy these great works of religious art.

This affords opportunity to present in one complete collection the best of Warner Sallman's works bound within the Bible. Thus this lovely collection of Christ pictures will be preserved in the Bible and will remain for many years in the homes of those who possess one of them.

Seventeen Paintings

The series starts with the "Head of Christ" and is found at the fifth chapter of Matthew's Gospel. Appropriately, the Bible text opposite the picture is the Beatitudes, which is part of Christ's Sermon on the Mount. The series proceeds with a beautiful reproduction of "The Baby Jesus."

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The next highlight in Jesus' life is titled "Christ At Dawn," showing Jesus as He sat on the mountain in early morning prayer just before He started out on His mission of calling His disciples.

Then appears a picture depicting our Lord as He preached by the roadside. The title of this subject is "Jesus, the Light of the World."

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The Defender

"Gethsemane," "The Crown of Thorns," "It Is Finished," or the crucifixion, and "He Arose," a beautiful resurrection scene.

Then follow five other subjects which are of a symbolic nature: "Christ At Heart's Door," "The Lord Is My Shepherd," "Christ Our Pilot," "His Presence" and "Jesus, Our Saviour."

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cially true of children. They will be greatly helped in appreciating the outstanding events in the life of Christ as they study these inspiring subjects.

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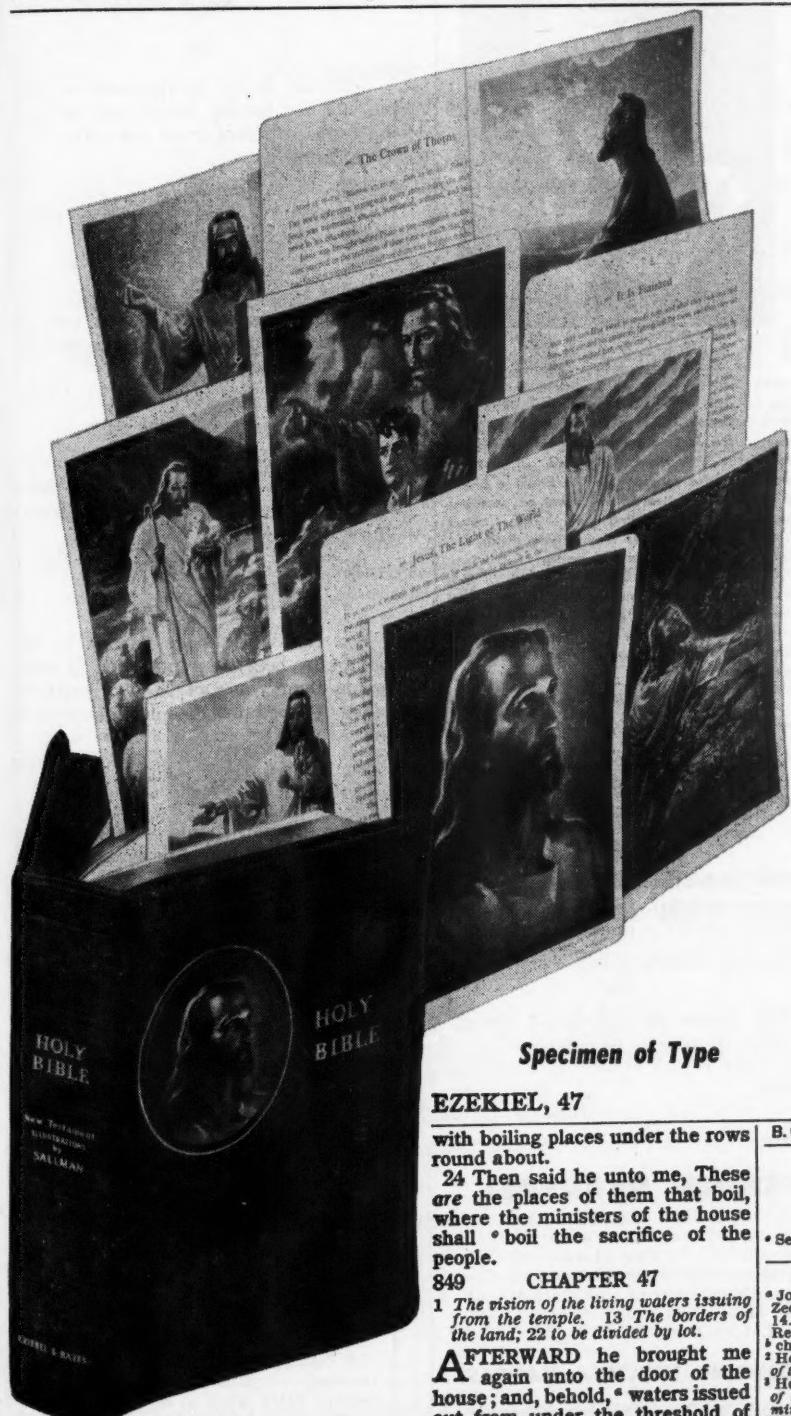
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Specimen of Type

EZEKIEL, 47

with boiling places under the rows round about.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

849 CHAPTER 47

1 The vision of the living waters issuing from the temple. 13 The borders of the land; 22 to be divided by lot.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of

B.C.

• See

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"A word fitly spoken is like

APPLES OF GOLD

"in pictures of silver." Proverbs 25:11.

TRULY, this is God's country. Nothing can destroy it unless we become unthinkably weak — too weak to lift our hearts to heaven in gratitude for its uncounted blessings.

—Burton Hillis

I prefer to do right and get no thanks rather than to do wrong and get no punishment.

—Marcus Cato

The ablest men in all the walks of modern life are men of faith. Most of them have much more faith than they themselves realize.

—Bruce Barton

In these days the practice of withdrawing from the presence of men and from the ordinary activities ... for the purpose of going alone with God and with His truth, is absolutely necessary.

—John R. Mott

All ambitions are lawful except those which climb upward on the miseries or credulities of mankind.

—Joseph Conrad

An angry man opens his mouth and shuts his eyes.

—Cato

As it has its being from God, and as God sees it, there is nothing — from the greatest human intellect to the tiniest blade of grass — that is not its individual, different self. God sees nothing average.

It is impossible to mentally or socially enslave a Bible-reading people.

—Horace Greeley



True thanksgiving means that we need to thank God for what He has done for us and not tell Him what we have done for Him ... It is rather sobering ... to remember that the one person Jesus mentions as going up to the temple to give thanks is picked out, not for praise but for censure ... The Pharisees began his prayer with words which are on countless lips ... at Thanksgiving time, "God, I thank Thee." Yet he left the temple with divine disapproval ... Are we not guilty of thanking God that we are not like other people ... Let us beware of our boasting ... Let us forget how much we have done for God, and remember what He has done for us in Christ and what He is continuing to do for us every day.

—George R. Hendrick

Character is made by what you stand for; reputation by what you fall for.

—Alexander Woollcott

The statistical columns reveal a nation increasingly Christian. The news columns reveal a mounting paganism.

—Charles Templeton

The success of a Christian church is in proportion to its effectiveness in making Jesus Christ known to a perishing world.

—John M. Gordon

Nothing astonishes men so much as common sense and plain dealing.

—Ralph Waldo Emerson

Criticism is the disapproval of people, not for having faults, but for having faults different from our own.

Opportunity merely knocks — temptation kicks the door in!

What greater or better gift can we offer the republic than to teach and instruct our youth?

—Cicero

When it comes to speaking about their faith, some folks are like rivers running into the North Sea — frozen up at the mouth.

—Dick Farrell

You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you.

—Dale Carnegie

The Christian should never complain of his hard fortune while he knows that Christ is his friend.



When a man of genius appears in the world, it is immediately recognized by the fact that all the blockheads join forces against him.

—Jonathan Swift

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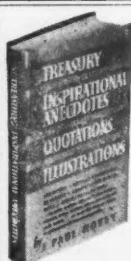
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The Apples of Gold appearing on this page are taken in their entirety from a new book compiled by E. Paul Hovey, entitled "The Treasury Of Inspirational Anecdotes Quotations and Illustrations." Those wishing to obtain a copy of this cloth bound volume, containing 316 pages, completely indexed, may order same by sending their request, together with \$3.95, to

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Vitamin B-2	2.5 Mg	Calcium	75 Mg
Vitamin B-6	5 Mg	Phosphorus	58 Mg
Vitamin B-12	1 Mcgm	Cobals Sulphate	.193 Mg
Vitamin C	75 Mg	Copper Sulphate	.45 Mg
Vitamin E	2 I.U.	Iron	30 Mg
Calcium Panto	4 Mg	Magnesium Sulphate	3 Mg
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UNDERSTANDING AND PREVENTING JUVENILE DELINQUENCY

by Dr. Haskell M. Miller...
Abingdon Press, 192 pages,
art covers, price \$1.25.

THE 300-THOUSAND JUVENILES in court in 1958 will be replaced by at least one million in 1965 if the current rate of increase continues, warns Dr. Haskell M. Miller, author of this volume.

What you, the family, the church, and the community can do to combat that trend is a question this book seeks to answer.

In non-technical language, the author presents an authoritative account of one of society's most complex problems — and a plan for solving it.

The opening chapter surveys the findings of sociology on the problem of juvenile delinquency, while the latter half of the book discusses the treatment and prevention of juvenile delinquency — what others are doing and what you can do. There are guides for parents and references to specific steps which may be taken by churches and communities.

The suggested projects at the end of each chapter, coupled with the information throughout the volume, will help you deal effectively with juvenile delinquency in your own area.

On the Table Of Contents page will be found listed the following nine chapter headings:

1. Who Is The Juvenile Delinquent?
2. Why So Many Delinquents?
3. Why Are Christians Concerned?
4. What Is Research Revealing?
5. How Should Delinquents Be Treated?
6. How Can Delinquency Be Prevented?
7. What Can Parents Do?

8. What Can The Concerned Christian Do?
9. What Can The Churches Do?

In his foreword, the author expresses such thoughts as ...

"Juvenile delinquency is a serious problem, terribly costly in personal happiness and social resources, and appears to be increasing in incidence and gravity in American society at an alarming rate.

"The causes are not easily ascertained, but obviously are related to conditions of change and instability in society and the general culture, especially as these come to focus in families and in certain aspects of community life ...

"Though there is no easy short cut to prevention, there is no reason to assume that nothing can be done about the problem of delinquency. Ignorance of the true nature of the problem, apathy, and inadequate, uncoordinated efforts are the main barriers to achievement.

"Much can be done if we are willing to put the worth of children and youth foremost among our value concerns and to dedicate ourselves to the kind of comprehensive total effort that will focus on individual needs, on family life, on community improvement, on expansion and coordination of welfare services, and on sincere efforts to reorganize and redeem many aspects of culture patterns and the social structure.

"The problem is largely one of juveniles in a delinquent society.

"As one of the responsible institutional agencies of society, to say nothing of its specifically spiritual obligations, the church faces a great challenge to help save our democracy's children.

"Christians must do more than deplore delinquency and criticize the de-

linquent. They must engage prayerfully and intelligently in the preventive and redemptive tasks called for by kingdom purposes.

"This book has been prepared as an aid to concerned Christians who wish to be informed on the problem of juvenile delinquency but who have not had the opportunity for professional study of the subject."

In the first chapter the author brings out some rather startling statistics:

"Possibly 2-million children and youths 'come to the attention' of the nation's police annually; several times as many probably commit offences for which they are referred to other agencies or are never apprehended; almost half a million cases are handled by juvenile courts each year, and about 1,500,000 others who come before the police are disposed of without formal proceedings ...

"The Federal Bureau of Investigation's figures for 1955 showed that juveniles 18 years of age and under committed 68 per cent of the auto thefts, 57.6 per cent of the burglaries, 61 per cent of the larcenies, 27 per cent of the robberies, 23.4 per cent of the rapes, 9.6 per cent of the assault cases, and 6.9 per cent of the homicides."

Do not think for one minute, however, that the author devotes his entire time to criticizing the youth of America. Far from it.

In this volume he makes practical suggestions which can be carried out on either a personal level, or through the church, the family, or the community.

This will be especially noted in his chapter on "What Can The Churches Do." Here he lists a total of fifteen varied actions which churches desiring to help combat juvenile delinquency may consider.

He writes: "Churches which bother to inform themselves concerning the work with juveniles which is being done by police, courts, institutions, and child-care agencies will discover many ways in which they can help toward the achievement of Christian ends and purposes."

For anyone who is interested in the future of America, this book should be completely digested. For as the youth go, so goes the nation.

Defenders, Inc. Book Order Department Wichita 1, Kansas

Please find herewith \$_____ for which kindly send me the book (or books) checked below, as reviewed in the November Defender:

- Understanding And Preventing Juvenile Delinquency, \$1.25
 The Holy Spirit, \$3.50 The Christian Family And Home, 75c
 The Epistles of Paul, \$2.50 Major Religions Of The World, \$1.00

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HIGHLIGHTS

in
Christian Books

THE HOLY SPIRIT

by Rev. Edwin H. Palmer (Baker Book House, 174 pages, cloth binding, price \$3.50)

This is a thorough and comprehensive work on the Holy Spirit. It unfolds the teaching of Scripture on the Third Person of the Trinity in such a way that the person and work of the Holy Spirit regains the significance of which He has been robbed in our century.

The presentation is clear and vivid. The message is pertinent and practical. This is a book for the everyday Christian reader, as well as for the minister and Bible student.

The chapters of this book could well serve as the basis for a series of sermons on the Holy Spirit. They also fit in very nicely with the present series of Sunday School lessons.

THE EPISTLES OF PAUL

by W. J. Conybeare (Baker Book House, 232 pages, cloth binding, price \$2.50)

This volume embodies the translation of the Epistles of St. Paul, together with the notes and comments as found in "The Life and Epistles of St. Paul," by Conybeare and Howson.

There has been a persistent demand for this part of the larger work in a separate volume. This translation and notes was the contribution of W. J. Conybeare.

Stated the authors concerning the Epistles of Paul, "It is in these letters that we must study the true life of St. Paul . . . Their most sacred contents indeed rise above all that is peculiar to the individual writer; for they are the communication of God to man concerning the faith and life of Christians . . . But his manner of teaching these eternal truths is colored by his human character, and is peculiar to himself."

This book will be valuable as a textbook in seminaries and departments of religion in schools and colleges, but it will likewise have general appeal to the layman for it is a faithful translation which seeks to preserve the style and flavor of the author. The notes will add much to an understanding of this part of divine revelation.

THE CHRISTIAN FAMILY AND HOME

by Alexander C. DeJong (Baker Book House, 70 pages, art covers, price 75c)

This is an important book about a big subject. It is written to stimulate discussion among fellow Christians about the various facets of married life and the family.

It is obvious that a whole book could be written about any one of the subjects touched upon in this volume. However, the author is not interested in a complete treatment. He hopes only to have the various chapters act as springboards for further discussion.

Each chapter contains an indication of certain basic questions and general principles which can be profitably remembered in reaching concrete answers to specific problems. Each chapter is tightly written . . . and the questions listed at the conclusion of each are only suggestive.

For those who desire to have a happy, well-adjusted Christian family life, and who wish to have a part in showing others the secrets of success, this is *must* reading.

MAJOR RELIGIONS OF THE WORLD

by Dr. Marcus Bach (Abingdon Press, 128 pages, cloth binding, price \$1.00)

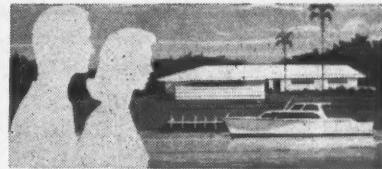
Written for the average reader, this volume is a compact survey of the founders, the holy writings, the worship, and the basic beliefs of the major religions of the world, including:

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Zoroastrianism
Buddhism
Judaism

Confucianism and Taoism
Shinto
Islam
Christianity

Dr. Bach's approach is one of understanding and appreciation. He looks at each religion first through the eyes of a believer of that faith and then as an impartial observer pointing out the parallels in that religion and Christianity. The result is an unusually sensitive and provocative account.

Both informative and thought-provoking, this book will give the Christian a greater understanding of man's universal quest for God and at the same time give him a greater appreciation of his own religious heritage.



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By relaxing your nervous system with mild, soothing, penetrating warmth produced by my full length pad you'll sleep sound and relaxed, aches and pains from tired muscles, will soon fade away.

You can't buy my pad in the stores. I only sell them direct to you, prepaid, thus saving you the store profit.

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Send a Post Card today and I'll tell you how you can try my Bed Warming Pad for five nights — FREE.

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AFTER 45 YOUR BODY NEEDS THE SOOTHING PENETRATING WARMTH PROVIDED BY MY FULL LENGTH BED WARMING PAD.

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GOD GAVE US THE NIGHT FOR REST. NATURE MAKES REPAIRS WHILE YOU SLEEP.

Don't let a cold bed rob your body of needed vitality. It is a well-known fact that when your body becomes chilled, the germs start to take over. Chronic colds, neuritis, aches and pains are only the symptoms — it's old age in the making.

Should you live to be 90 years old, you will have spent 30 years of your life in bed. Why should we waste one third of our life in bed. Here is the answer — Nature has marvelous recuperative powers while we sleep, warm and relaxed. To be healthy, your body must have these periods of complete relaxation to restore and adjust our delicate tissues.

When you sleep warm, comfortable and fully relaxed, the miles of capillaries through which our heart pumps about two tons of blood every night, are at their maximum size and blood flows freely. On the other hand, if you sleep on a cold mattress, much of your strength and energy is consumed in keeping your body warm. This energy, when drawn from your body too rapidly, causes chilling, resulting in aches and pains, loss of sleep, chronic colds and poor health.

My wonderful quilted warming pad is 27" wide and full length 76", just the right size for each sleeper in a single or double bed. Many times those who sleep in a double bed, order one pad for either the wife or husband and, after experiencing the marvelous comfort they receive, order the second one. By having separate pads for each sleeper, each may have the degree of warmth they prefer, since no two persons react the same to warmth.

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If you don't find my pad one of the best investments ever made, just send it back and it won't cost a penny. Sold direct to you at a price you'll be glad to pay. WRITE FOR MY FREE TRIAL OFFER.

HERE'S WHAT USERS SAY

FROM ILLINOIS

"I am most pleased with my Bed Warming Pad. It is the answer to a prayer, because I love to sleep with my windows open all night, all year. The regular electric cover does not serve the comfortable purpose as does your warming pad. I have them both. I want to express my sincere opinion of your product." —Toney Carmichael.

FROM CALIFORNIA

"Thank you for rushing your Bed Warming Pad to my daughter at Palmdale. She is most happy with it and thinks her health is improving since she is sleeping warm." —Beverly Duncan.

FROM INDIANA

"Your Bed Warming Pad is marvelous. For years I have used an electric cover, but yours is far better than any I have ever had, due to the fact that the heat is UNDER you when you sleep. I have been a priest for 45 years and at my age this Warming Pad is just the thing I need." —Rev. W. P. Corcoran.

FROM TENNESSEE

"I am delighted with my Clark Bed Warming Pad, and want to tell others about the benefit I have obtained from its penetrating warmth. Being a nurse, possibly I can appreciate its virtues more than some others. I had been suffering from neuritis in my shoulder and no matter what I tried, the pain persisted; however, after sleeping on my warm Clark Bed Pad, this has completely disappeared. I feel so much better and have more pep and energy, which I contribute to your Pad. I have recommended it to many patients and friends who need its therapeutic benefits." —Mrs. S. Taylor.

FROM CALIFORNIA

"We are so happy with the two Bed Warming Pads. The weather in Southern California is not so cold but many times the nights are so cold and damp and since breaking my hip could not get my feet warm, but now my bed is warm and I am not burdened with heavy covers. I'm so glad you had us on your mailing list." —Mrs. Fred Isley.

FROM KENTUCKY

"I recently purchased one of your electric bed warmers. I am delighted with it, and am enclosing check for another one." —A. D. Owens.

FROM PENNSYLVANIA

"After thoroughly testing your Heating Pad, I am convinced it is really the thing. I think I can sell some to my friends and neighbors." —T. Manbeck.

FROM MISSISSIPPI

"Enclosed you will find check for \$22.50 for which please send me one of your Bed Warming Heating Pads. I have one and it is the answer to tired muscles and aching legs. This one is for a friend." —Nancy Sandifer.

ANOTHER FROM ILLINOIS

"I bought one of your sleeping pads and enjoy it very much. It really makes you feel years younger. Now I want you to send one to my cousin." —Rev. J. L. Sharp.

ANOTHER FROM CALIFORNIA

"We have one Warming Bed Pad and would like another, please — they are very wonderful things. Please send as soon as possible." —Flossie E. Boldrick.

FROM NEW YORK

"Mrs. Klein and I are the happy users of your Electric Sheet, and we get a lot of pleasure and good theretrom. So much so, that here is another order for one to be sent to a friend. Immediately upon receipt of your bill, I will mail you my check." —Adolph H. Klein.

FROM MISSOURI

"I have a Clark Bed Warmer No. 27. I have enjoyed it very much. I want to take good care of it. I have told several about it." —Atella J. Keith.

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A Former Communist Exposes

THE FELLOWSHIP OF RECONCILIATION

Rev. Kenneth Goff

Englewood, Colorado

ONE OF THE FIRST messages brought by Representative Byron Johnson, Democrat from Colorado, before the Congress of the United States, was a speech in opposition to the extension of the draft; and criticism of the administration's foreign policy.

This was not a strange act on his part, for Congressman Johnson is a member of the Fellowship of Reconciliation, and is one who spoke in the national drive to weaken America's defense and leave our nation wide open for Communist invasion.

During the past few years, a large network, spearheaded by the Fellowship of Reconciliation, has been operating in America, towards this end.

Many outstanding Congressmen, educational and political leaders, have called for massive reconciliation. One of the most distinguished of these was the President of the National Council of Churches of Christ, Dr. Edwin T. Dahlberg.

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failure could set off complete destruction of mankind — that a human being could easily go mad and set off an ICBM rocket, or that a scary or drunken aviator might accidentally drop an atomic bomb on Soviet territory — that many of our leaders would like to disarm immediately and outlaw the atom bomb; and are only waiting for mass pressure to give them the opportunity to do so.

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New York, N. Y.

230 East 61st Street

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This is the old Party line which has caused the fall of many nations in the world — a sort of peace at any price, which eventually makes a nation a lamb to be preyed upon by the Russian bear.

It was this policy that brought about Munich, and it was this softening-up policy that brought the defeat of Russia in World War I, and the coming of the Bolshevik Revolution.

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"In the second place, they can be conscientious objectors, and go to prison. A few score did that during the World War. A few hundred or thousand will do it next time.

"That takes even more courage than to go over the top. It takes just as much physical courage. The C.O.'s (conscientious objectors) in some prisons

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Don't let a cold bed rob your body of needed vitality. It is a well-known fact that when your body becomes chilled, the germs start to take over. Chronic colds, neuritis, aches and pains are only the symptoms — it's old age in the making.

Should you live to be 90 years old, you will have spent 30 years of your life in bed. Why should we waste one third of our life in bed. Here is the answer — Nature has marvelous recuperative powers while we sleep, warm and relaxed. To be healthy, your body must have these periods of complete relaxation to restore and adjust our delicate tissues.

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"I am most pleased with my Bed Warming Pad. It is the answer to a prayer, because I love to sleep with my windows open all night, all year. The regular electric cover does not serve the comfortable purpose as does your warming pad. I have them both. I want to express my sincere opinion of your product." —Toney Carmichael.

FROM CALIFORNIA

"Thank you for rushing your Bed Warming Pad to my daughter at Palmdale. She is most happy with it and thinks her health is improving since she is sleeping warm." —Beverly Duncan.

FROM INDIANA

"Your Bed Warming Pad is marvelous. For years I have used an electric cover, but yours is far better than any I have ever had, due to the fact that the heat is UNDER you when you sleep. I have been a priest for 45 years and at my age this Warming Pad is just the thing I need." —Rev. W. P. Corcoran.

FROM TENNESSEE

"I am delighted with my Clark Bed Warming Pad, and want to tell others about the benefit I have obtained from its penetrating warmth. Being a nurse, possibly I can appreciate its virtues more than some others. I had been suffering from neuritis in my shoulder and no matter what I tried, the pain persisted; however, after sleeping on my warm Clark Bed Pad, this has completely disappeared. I feel so much better and have more pep and energy, which contributes to your Pad. I have recommended it to many patients and friends who need its therapeutic benefits." —Mrs. S. Taylor.

FROM CALIFORNIA

"We are so happy with the two Bed Warming Pads. The weather in Southern California is not so cold but many times the nights are so cold and damp and since breaking my hip could not get my feet warm, but now my bed is warm and I am not burdened with heavy covers. I'm so glad you had us on your mailing list." —Mrs. Fred Isley.

FROM KENTUCKY

"I recently purchased one of your electric bed warmers. I am delighted with it, and am enclosing check for another one." —A. D. Owens.

FROM PENNSYLVANIA

"After thoroughly testing your Heating Pad, I am convinced it is really the thing. I think I can sell some to my friends and neighbors." —T. Manbeck.

FROM MISSISSIPPI

"Enclosed you will find check for \$22.50 for which please send me one of your Bed Warming Heating Pads. I have one and it is the answer to tired muscles and aching legs. This one is for a friend." —Nancy Sandifer.

ANOTHER FROM ILLINOIS

"I bought one of your sleeping pads and enjoy it very much. It really makes you feel years younger. Now I want you to send one to my cousin." —Rev. J. L. Sharp.

ANOTHER FROM CALIFORNIA

"We have one Warming Bed Pad and would like another, please — they are very wonderful things. Please send as soon as possible." —Flossie E. Boldrick.

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"Mrs. Klein and I are the happy users of your Electric Sheet, and we get a lot of pleasure and good therefrom. So much so, that here is another order for one to be sent to a friend. Immediately upon receipt of your bill, I will mail you my check." —Adolph H. Klein.

FROM MISSOURI

"I have a Clark Bed Warmer No. 27. I have enjoyed it very much. I want to take good care of it. I have told several about it." —Atelia J. Keith.

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A Former Communist Exposes

THE FELLOWSHIP OF RECONCILIATION

Rev. Kenneth Goff

Englewood, Colorado

ONE OF THE FIRST messages brought by Representative Byron Johnson, Democrat from Colorado, before the Congress of the United States, was a speech in opposition to the extension of the draft; and criticism of the administration's foreign policy.

This was not a strange act on his part, for Congressman Johnson is a member of the Fellowship of Reconciliation, and is one who spoke in the national drive to weaken America's defense and leave our nation wide open for Communist invasion.

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during the World War were subjected to extremely cruel treatment.

"But now a third choice, hardly so much as ever heard of, during the World War, appears in this possibility — stay out of jail. Why thus separate yourself from the masses? Why thus let yourself be put out of the game?

"Accept the draft, take the drills, go into the camps and onto the battlefield or into the munition factories and transportation field.

"But sabotage war preparations and war; be agitators or saboteurs; down tools when the order is to make or load munitions; spoil war material and machinery.

"The fourth choice is merely a further development of the third. It calls for sabotage, but with a deliberate, conscious, informed intent, to get rid of the present economic system, of which war is a part, and to build a new world, the existence, for which peace is a necessity.

"If you will make this choice, make it now and begin to meet, before war breaks, with others of like purpose and of iron will to carry out the purpose.

"This means knowing what selfish Capitalism is like, not just in general but in particular; not flinching even, from knowing by name and specific deed the big profiteers who have betrayed the people.

"How they profited from the starvation of the children; how they have called upon police and militia; clubbed and gassed, bombed and machine-gunned, to put down the workers when they have cried for bread."

Pink Bears

No more diabolical conspiracy could have been written in the handbook of the Communists, let alone appear like this in a church periodical.

In the name of religion and Christianity, thousands upon thousands of these do-gooders and Utopian Red dreamers have become so intoxicated with Pacifism, that they see pink bears instead of pink elephants and are undermining our Republic and seeking to deliver us on a platter of peace to Russian Communism.

These are the false criers of "Peace, Peace," which the Bible spoke of, "When there is no peace."

To preach love and tolerance until a man will stand idly by while his wife is attacked and his children slain, and lift not a hand because he feels that he is doing the "will of God" is the most dan-

gerous weapon in the hands of the Communist forces.

In the Communist's own manual on "Psychopolitics," they firmly set forth that this conspiracy of Peace and Pacifism is part of their over-all brain-washing apparatus. They state:

"The spread of Communism has never been by force of battle, but by conquest of the mind. In psychopolitics, we have refined this conquest to its last degree.

"The psychopolitical operative must succeed, for his success means a world of peace; his failure might well mean the destruction of the civilized portions of the earth by atomic power in the hands of Capitalistic mad men.

"The end truly justifies the means. The degradation of peoples is less inhuman than their destruction by atomic fission; for to an animal who lives only, any life is sweeter than death.

"The end of war is the control of a conquered people. If a people can be conquered in the absence of war, the end of war will have been achieved without the destruction of war — a worthy goal."

Communist "Peace"

True it is that Communism again is making great headway through its golden cry of peace, and today, has sitting in the Congress of the United States men like Byron Johnson; and in every high position of society, other leaders who make no bones of their past or present affiliation with the "Fellowship of Reconciliation."

This group is a radical Pacifist organization which employed Christian terms to spread Communist propaganda. It conducted reconciliation trips to Russia, and in 1932 circulated petitions for the recognition of Russia.

It had close affiliation with the "Socialist Pioneer Youth of America," a section of the ultra-radical "War Resisters International." It sponsored the Lane pamphlets against military training; for the publication and distribution of which the Red Garland Fund spent \$5,400.00. In one of their booklets, issued in 1929, called "Christ and the Class War," they state:

"We are agreed in our convictions that the class war is a fact; that, whether we will, or not, each one of us is involved; that as a fellowship, we must work towards a radical reorganization of society."

In this booklet, they recommended for activities, joining political movements which aim at the replacement of private Capitalism by a system of collective ownership.

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Paul Mickelson and Tedd Smith.
RCA Victor Recording (LPM 1098).
Price \$3.98.

The name Paul Mickelson needs no introduction to *Defender* readers. His name has become a household word among lovers of religious music the world over.

He first gained national prominence as a member of the Billy Graham Evangelistic Crusades, both in this country and abroad. Since leaving this organization, he has been associated with RCA Victor, and is now Vice President of Word Records.

In this particular album his organ styling is greatly enhanced by the piano playing of Tedd Smith, an artist in his own rights, of no small caliber.

These two men present for your listening pleasure the following:

Overshadowed	The Stranger Of Galilee
The Lord Is My Light	Lord, I'm Coming Home
Now I Belong To Jesus	God So Loved The World
Panis Angelicus	O For A Thousand Tongues
The Lord's Prayer	The Glory Of His Presence
Jesu, Joy Of Man's Desiring	
Open The Gates Of The Temple	

MY SONG

The Dick Anthony Choir, Voice, Piano and Orchestra. Word Records (W 3062 LP). Price \$3.98. Also available in Stereo (WST 8008 LP). Price \$4.98.

As a student, at the early age of seven, Dick Anthony often caused consternation among his several piano teachers by playing in his own harmonies rather than the original version of the compositions.

This unusually brilliant creative ability, combined with technical musical knowledge gained through years of concentrated study, has resulted in a talent for arranging that places him in the realm of outstanding arrangers of sacred music.

Still another talent was disclosed when Dick began a singing career, in addition to his musical arranging. This was started during the season he spent in New York as musical arranger for Jack Wyrzen's Word Of Life Quartet. The program, known as "Songtime," was heard nationally on Sunday evenings over the ABC Television Network.

Dick then moved to the midwest

where he joined the radio staff of Moody Bible Institute's radio voice, WMBI, but this was short lived as military duty temporarily took him away from his radio work, but his opportunities for serving the Lord were not lessened. Since completing his tour of duty with the Navy, he is once again on the radio staff of Moody Bible Institute.

This album showcases Dick Anthony's numerous musical talents, featuring him not only as a vocalist, but in piano solos, and presents choral and instrumental arrangements, as well as several original songs.

It is an album of great variety and rewarding spiritual expression in music, including such songs, both old and new, as:

My Song	Don't Forget To Pray
A Heart Like Thine	Revive Us Again
Overshadowed	Martyr's Hymn
More Love To Thee	God Leads Us Along
Our Hope	Canticle Of Praise
In The Person Of His Son	Calling
	Will There Be Any Stars In My Crown?

JOHN WEBB, BASS (Volume II)

John Webb, accompanied by Rudy Atwood, with Ralph Carmichael directing. Christian Faith Recordings (JW 5013). Price \$3.98. Also available in Stereo (JW 191). Price \$4.98.

John Webb sings with an ease and assurance that comes only after many years of devoted study and experience. He possesses one of the rarest of all voices, a true rich *basso profundo*.

He sings the difficult B-flat below low C in solo voice with a beauty that is almost unbelievable. He possesses all the known qualities of vocal greatness: a fine voice, extremely wide range, smooth legato style, impeccable musicianship, and heart-warming expression.

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blessed by John Webb's recordings and his religious concert appearances. In this album he sings:

Now The Day Is Over	Buried Down Deep
Lead Kindly Light	I Will Pilot Thee
The Lord's Prayer	Goin' Home
Teach Me To Pray	Deep River
	My Father Watches Over Me
	The Glory Of His Presence

Christian Faith Recordings, the company that produced this album, has adopted the policy of surrounding the "stars" of their albums with other well-known talent, and this is especially true in this instance.

Not only does the listener have the privilege of hearing the rich bass voice of John Webb, but he will be pleased to note the expert pianoship of Rudy Atwood (famed for his association with the Old Fashioned Revival Hour music), together with the String Quartet. And in addition, the entire production of this album was placed under the direction of Ralph Carmichael, a genius in his own right.

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MISSIONS



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The Defender

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In the same mail with the two above letters arrived a communication from Brother Gonzalo Davila, Superintendent of Defender missionary activities in Guatemala, in which he wrote:

"Drs. Rodriguez, Hernandez and other members of the Team were with us. We have been very happy with them. Their visit was a real blessing to us.

"After visiting other Central American countries I understand they plan to return via Guatemala, when they expect to stay with us for three more days. Our people are daily asking God to lead and guide them as they continue on in His service.

"The work of God is increasing here in Guatemala. New churches are being established, according to the Defender plan, and additional pastors are being sent out to minister to the flocks. In my next letter I will write you more in detail concerning this.

"We are remembering you friends in our prayers, on a daily basis, and also request that your readers find a place for us in their minds and hearts. May God bless you as you strive to aid us in fulfilling the Great Commission."

A Plea For Help

As additional reports are received from the Team, they will be shared with *Defender* readers.

At best, it is difficult to put on paper the actual need which exists on these foreign fields. Needless to say, contributions of all sizes are desperately needed.

We especially urge friends to write in who would care to sponsor a native pastor. If your local church has no established missionary program, this would be an ideal project to undertake. The cost is small in comparison to the good being achieved in these benighted areas.

Pray for the workers on the field and, if possible, send a contribution for forwarding to them. One hundred cents out of each dollar given goes direct to the chapel of your choice.

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CANDY OR MISSIONS?

BY

JONATHAN GOFORTH

I REMEMBER ONCE, when I was but a little boy, someone gave me five cents. I never had so much money before. I felt rich.

I thought, "Why, these five cents will buy six sticks of candy!" I raced into the house to ask my mother if I might not go to the store at once and buy that candy.

My mother said, "No, you may not go, for it is Saturday evening and the sun will soon be setting. You must wait until Monday."

I never felt so impatient about Sunday before. It came between me and the candy.

Just then something seemed to say to me, "Well, little boy, do you not think that you ought to give your five cents to the heathen?"

At that time I didn't know who put that thought into my heart; but I had heard about a collection for missions announced to be taken on the morrow, and I know now that God's Spirit spoke to me then.

He wanted to make me a missionary, but I wasn't willing. The heathen were far away. I didn't know much about them and didn't care.

But I knew all about candy, and it

was only two miles away at the store. I was very fond of it and decided I must have it.

But that didn't end the struggle. It was candy and the heathen and heathen and the candy contending for that five cents.

Finally I went to bed, but couldn't sleep. Usually as soon as my head touched the pillow I was off to sleep, but that night I couldn't get to sleep because of the war going on between the heathen and candy, or between love and selfishness.

At last the heathen got the better of it, and I decided to go to Sunday School next day and put my five cents into the collection. I felt very happy then and in a moment was asleep.

When I awoke, the sun had arisen and my selfishness had returned. I wanted the candy and the fight went on; but before Sunday School time, love had gained a final victory and I went to Sunday School.

When the plate was passed around for the mission collection, I dropped in my five cents. Would you believe me, I felt more happy than if I had got a whole store full of candy!

And so will any boy or girl who acts unselfishly for Jesus' sake.

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I have read the November report of conditions on the Defender mission field and wish to have a part in these worthy endeavors. Please find herewith my contribution in amount of \$_____. You may send me a native hand embroidered bookmark for placing in my Bible as a prayer reminder for Defender foreign missions.

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SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

November 22, 1959

PHILIP, A WILLING VESSEL

The Key Word: Preached

Whether we realize it or not, we are all preachers in the true sense of the word. Most of those with whom we come in daily contact are not too much impressed with what their pastor expounds in their regular church services . . . but they do take particular note of the Gospel as it is preached by your way of life.

For we all preach a sermon, by the things we say and the acts we commit. Those round about us observe, judge, and are influenced by our testimony.

How many Christian people could have their biographies condensed into this one line, "He lived to make Christ known?"

Might it not be said of one, he lived to open a shop, and then to open a second? Or of another, he lived to save a good deal of money, and take shares in limited liability companies?

Or of a third, he lived to paint a great picture? Or of a fourth, he was best known for his genial hospitality?

Even many pastors would fall short. Their epitaphs might read, he lived to preach splendid sermons, and to gain credit for fine oratory.

Unless those around us can truthfully say, He lived to glorify Christ, then our lives here on earth are lacking something. Each of us ought to so live that others will see Christ in us.

The conductor on the morning bus, the elevator operator at our place of business, the office boy as he stops to chat with us, the waitress as we enjoy our noon-time meal . . . each person with whom we come in daily contact

should be able to observe that we are representatives of the King of kings and Lord of Lords.

It is a wonderful thing to espouse such worthwhile organizations as Boy Scouts, the Red Cross, various civic clubs . . . but when we allow them to interfere with our job as salesmen for Christ, our testimonies suffer.

Resolve each morning when you make mental notes of your plans for the day that you will go forth with a smile on your face, a song in your heart and a word of testimony for the One who did so much for you.

Yes, we are preachers. Let us not forget our message!

The Key Verse: Acts 8:32



He was led as a sheep to the slaughter; and like a lamb before his shearer, so opened he not his mouth.

Acts 8:32.

Here we have a prophecy most comprehensive in its range, most minute and singular in its details, which alone, in all its particulars, is fulfilled in Jesus of Nazareth.

To what conclusions are we then brought by a comparison of the prophecy with the events of our Lord's history?

First, that the prophet was inspired; for no human sagacity could foresee, at a distance of more than seven hundred years, the facts which he has described.

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And secondly, that Jesus is the Son and the Christ of God, for none but a Divine Person could endure the sufferings He underwent, could redeem, and govern, and save mankind. Jesus was anointed of God to accomplish these momentous objects.

Philip therefore preached Jesus to the Ethiopian, and when this subject was presented to his candid mind, conviction immediately flashed upon his understanding and conscience; and being inspired with a love of the truth, he "received Christ Jesus the Lord."

Notice the manner in which the Ethiopian received Philip's message. It was with deep seriousness and attention, with exemplary meekness and humility, in faith and in the spirit of submission and obedience.

The Key Fact: God Desires Yielded Lives

The yielded man finds himself prepared, directed, and used as God's instrument. The clay in the hands of the potter never becomes a vessel fit for service until it yields to the pressure of the potter's hands.

One of the striking facts which appears in the story of God's dealing with his people in the Old Testament is how often God had to cast aside his people because they were not yielded to His purposes.

Again and again other instruments had to be found that could be used in God's plan for a world. Is it unreasonable to assume that God's method today must be much the same?

He is not satisfied with individuals or nations who refuse to be instruments for His purposes. God purposes to win a world; He expects to do it through those who already know Him and are willing to be used.

William Carey was merely a cobbler, but he was ready to do whatever God wanted. Because he was yielded, he became an evangelist.

A Sunday School teacher whom I know is merely a housewife, but she is ready to do what God wants. Through the years she has been an evangelist because she has been willing to let God have her life to use as He saw fit. Hundreds of young people have come to know Christ through her. — *Broadman Comments*

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November 1959

LESSON NUMBER TWO

November 29, 1959

SAUL: THE MERCILESS PERSECUTOR

The Key Word: Lord

The manifestation of Jesus subdued Saul from the frenzied persecutor to a surrendered disciple, meek as a child. He inquired, with sacred curiosity, "Who art Thou, Lord?"

"What is Thy person?" he might well have asked. Learn well that He is man, thy Brother, touched with the feelings of thy infirmities, yet is He God, eternal, infinite, full of all power and majesty.

"What are Thy offices?" He is a Prophet; thou must be instructed by Him. He is a Priest; He has offered sacrifice, and thou must accept it as being for thee. He is a King, and thou must let Him govern thee.

"What are Thy relationships?" The Son of the Highest, and yet the Brother of the lowest. King of angels and of kings, and yet the Friend of sinners.

What were the results of having these questions answered? When Paul knew that He whose face had shone upon him

brighter than the noonday sun was Jesus of Nazareth, he was seized with contrition.

When Christ is unknown, we can go on refusing and even persecuting Him; but when we clearly perceive that it is the Son of God and the bleeding Lamb whom we have refused and persecuted, then our hearts melt; we beg His forgiveness, and cast ourselves at His feet.

Notice Saul sought instruction from the best possible Master; for who can tell us who Christ is but Christ himself? No vision of Jesus is more complete than that which comes from personal experience.

The Key Verse: Acts 9:3-4



And suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Acts 9:3-4.

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How surely fixed is the unseen limit beyond which rebellious sinners are not permitted to go. God sometimes suffers a bad man to succeed in a bad cause, so as to make his arrest more abrupt, and his final failure more overwhelming.

He did not stop Saul at Jerusalem; He let him prance his proud steed across Palestine; then He interposed, and with one flash of His presence He ended that high career.

How surely fixed is the Divine grace within which a penitent sinner can find safety. The issue is always narrowed down to two persons ... God and the human soul; that is the reason why God takes conversion sovereignly into His own hands, and that is the reason why we cannot repent or believe for each other.

Mark the words "thou" and "me" at the beginning and at the end of the conversation. It was as if Christ had told Saul, the conflict is between Me and thee; and then it was as if Saul told Christ he admitted it, duty is from me to Thee.

When that supreme point in a soul's history is reached, and never before, it is easy to find peace; for the soul stands before a merciful God at last. This lesson leaves the proud persecutor in a pitiable condition of humiliation. But Saul is happy; he has become Paul.

The Key Fact: God Still Molds Character

We are sometimes inclined to think that our characters, once formed, can never be changed. This is not true. Our natural dispositions and faculties rarely change; but their direction can be changed; and the difference between their upward and their downward direction deserves the name of conversion.

Paul, in great measure, remained the same as before — he retained his zeal, his power, his energy; but the turn which was given to these qualities gave a turn to his whole life and, through him, a turn to the life of the whole world. He approached Damascus a furious persecutor; he entered it a humble penitent; he left it a great apostle.

So is it with us. Much about us never can be changed; but much about us can and ought and, with God's help, will be changed.

We are all on the road, not to Damascus, but to some end or object. To every one of us, as to Paul, that end or object will at last appear in a light totally different from what we now expect; and on that changed light may depend our happiness or misery, our usefulness or uselessness.

LESSON NUMBER THREE

December 6, 1959

SAUL: A CHANGED MAN

The Key Word: Ananias

Ananias himself was universally respected. He was known as "a devout man according to the law," and "had a good report of all the Jews which dwelt in Damascus." The name means "Jehovah is gracious."

Such are the men whom our Lord loves to employ, men of unblemished character, "sanctified and meet for the Master's use."

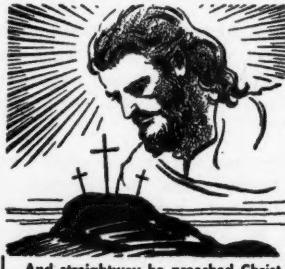
It is not stated definitely that Ananias held any official position in the Church at Damascus. We have a perfect right to consider him a private Christian with no special gift of public speech or pastoral authority, but holding the warrant which belongs to all disciples, to preach the Gospel.

Ananias' commission is only what may come to any one of us, and for which we should be prepared. True, the Lord spoke to him "in a vision;" but He may speak with equal emphasis by the whisper of His Spirit, or the indication of His providence; and our attitude, like his, must be that of the girded loins and watchful eye. "Behold, I am here, Lord."

What a commission we Christians have and with what alacrity should it be done! Happy must be the surgeon who, with delicate skill, can give sight back to the blinded eye, and bid it look out once more on sky and earth, and springing flowers, and human faces.

But higher and happier still the calling of the disciple, who may send forth a brother man rejoicing on his pilgrimage to the eternal sunshine of heaven.

The Key Verse: Acts 9:20



And straightway he preached Christ in the synagogues, that he is the Son of God.
Acts 9:20.

Paul asked no authority from man. He applied for no orders. He passed

November 1959

through no theological training. From the moment of the discovery of Christ he became His preacher.

We would not have you infer that a man may devote himself to the ministry apart from a previous training; for the conversion of the apostle was miraculous, and he had been trained in one of the first schools of the times; so that when by the power of Christ his heart was changed, he had all the intellectual discipline that was essentially necessary to become an able minister of the New Testament.

And yet, if it please God to convert a man of intelligence, there is no reason why that man, now his heart is glowing with the love of Christ, should not straightway preach Christ.

Henry Ward Beecher left college with no thought of the Church, was rather a wild youth and, with two companions, followed the pioneers to the backwoods to shoot, hunt, and fish.

In the midst of this wild life he heard a minister, and the truth struck home to his heart. The effect was instantaneous. He sold his rod and gun for a horse and began to move from place to place, preaching to the backwoodsmen. This was the beginning of Beecher's ministry.

The Key Fact: God's Method Is Not Always Clear To Us Mortals

Have you ever looked on the back side of a tapestry? There seems to be no rhyme or reason to it. The top cannot be discerned from the bottom, and it seems that confusion itself reigns supreme ... an array of threads, with many pieces and patches of several sorts, sizes and colors; all which signify nothing.

But then, turn it over, and the entire picture changes. Everything falls into its proper place. It is a literal story told, not with pen, but wrought with a needle.

If men look upon some of God's providential dealings with a mere eye of reason, they will hardly find any sense therein, such may be the muddle and disorder.

But, alas! the wrong side is viewed by our mortal eyes, while the right side is presented to God in heaven, Who knows how to make order out of seeming chaos and confusion.

The Christian need not concern himself with the why and wherefore of any event which transpires in his life, but should ever be aware of the fact that God knows and understands. On the other shore of life we will all be privileged to see the true side of our individual tapestries!

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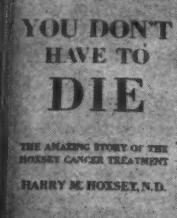
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LESSON NUMBER FOUR

December 13, 1959

SALVATION FOR THE GENTILE

The Key Word: Gentiles

Cornelius, a Gentile, was good within himself, devout toward God, and generous to those about him. In none of these features did he need to be converted. But he did need Christ, and this was a vital lack.

God heard Cornelius's prayers, and moved to bring salvation to his house. Salvation came by no vision or mystical experience. It came by a preacher's being brought to tell Cornelius what he must do.

Cornelius offered Peter an ideal preaching situation. He had assembled an audience of purposeful, interested listeners, hungry to hear the word that came from God. That kind of situation would arouse all the possibilities for greatness in any preacher.

Peter spoke the word of Christ, referring briefly to the Old Testament preparation for His coming, declaring His mighty works and mercies, telling of His death and resurrection, announcing His coming in judgment, and setting Him forth as man's only Saviour from sin. The preaching of that message is the central feature of the whole Christian enterprise.

Following the miraculous baptism of the Holy Spirit, Peter completed his ministry to these Gentiles by giving a simple and practical command. It named the thing that Cornelius and the other Gentiles needed to do further.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." — Standard Commentary

The Key Verse: Acts 11:18



When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Acts 11:18.

Trembling beneath the sound of the Gospel is not repentance. "Felix trembled," but had no sorrow for sin.

You may be "almost persuaded" to turn to Christ, you may even desire the Gospel, you may even go upon your knees in prayer, and yet have no repentance, for you may get no further than Agrippa's "almost."

It is possible that you may confess, and yet may not repent, for you may acknowledge your transgressions, and yet have no abhorrence of sin.

Repentance is a hatred of sin, a turning from sin and a determination in the strength of God to forsake it.

What are the signs of true repentance? There is always sorrow with it. It may be more or less intense, according to the way in which God calls, and in line with your previous manner of life, but there must be some sorrow.

Would you repent if there were no punishment? Every murderer hates his crime when he comes to the gallows.

If you knew that you might give up your life to sin with impunity, would you still desire holiness? If so, you need not fear but that you have a "repentance" which is "unto life."

The Key Fact: Everyone Needs Salvation

Every man is a sinner, and without salvation he must perish. You may be too proud to acknowledge this, or too much occupied to give it attention, or too indifferent to ponder it, or ready to deny it in the sense which we contend.

Perhaps you will point to that abandoned woman, or to that bloody blasphemer, or to that iron-hearted jailer, and bid that this doctrine be preached to such as these.

The question is not whether you have sinned like this or that man, but whether you have sinned at all, for so it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

You might say, "I never did anybody any harm, I have been a kind parent, an upright tradesman, my reputation is without a blemish." But that is not the question.

Every man's first and chief concern ought to be about the salvation of his soul, because, being a sinner, he is placed by his sin in circumstances of the most imminent peril.

Your cry should be like that of the Philippian jailer, "What must I do to be saved," and the answer can be found in the Book of books, "Believe on the Lord Jesus Christ, and thou shalt be saved."

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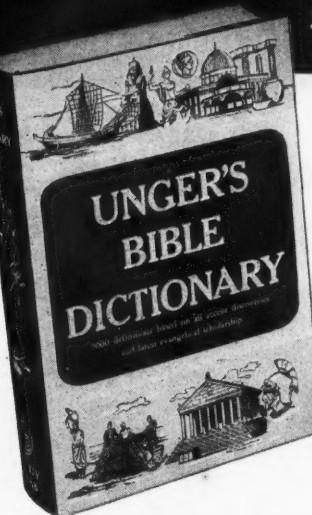
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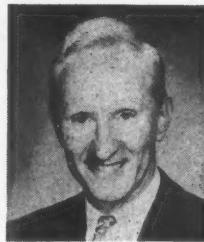


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